

THE BIRTH
OF THE
NEXT NATION





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THE
BIRTH OF THE NEXT NATION

ILLUSTRATED

AND
THE NEW BIRTH
FROM MOSAIC
PROPHECIES

By
J. R. COLE

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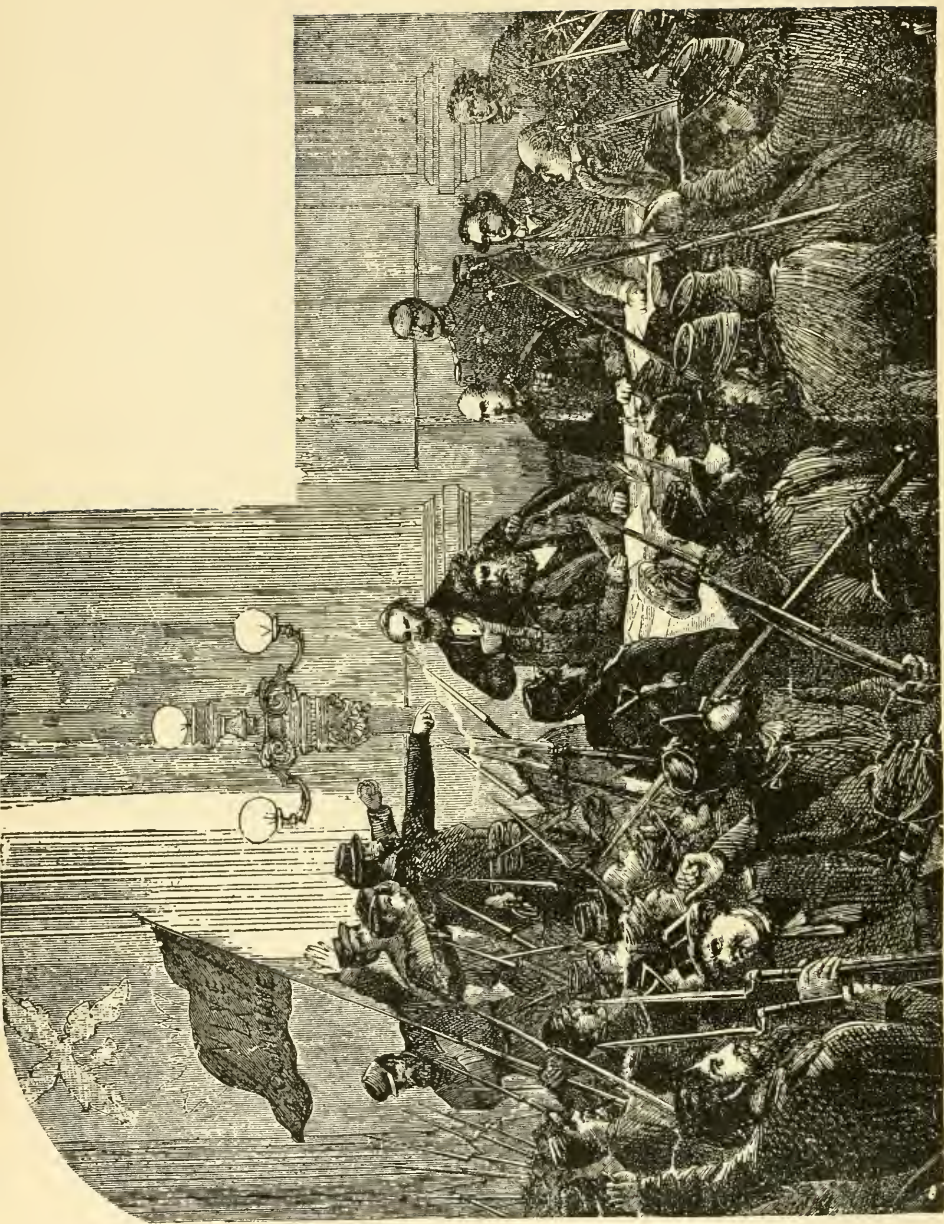
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*And I saw a new heaven,
and a new earth; for the
first heaven and the first
earth were passed away; and
there was no more sea.—REV.
21:1.*



BIRTH OF THE FRENCH REPUBLIC—September 4, 1870. Rev. 13: 11.

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To The Publisher:

"The Birth of the Next Nation," gives the origin of the present war from a prophetic point of view. It starts with the Democratic Commonwealth of Israel nearly thirty-five hundred years ago, and ends with the Reign of William II Rex of Germany as the last of the Belshazzar-Hohenzollern line of Kings and as the last mile-post of Gentile Dominion. It is a history of Kingcraft from the time of that disobedient cry for a king in the time of the Judges of Israel, to the present cry from the different nations of the earth, as the voice of God in prophecy, for the world to be made safe for Democracy again. As a history of prophecy, it is verified from a political point of view, just as Von Bernhardt, from a military one, or Roland G. Usher from a commercial one, apprehended this present war some years before it commenced. Of necessity herein are found causes which led to the formation of the German Empire in 1871 and to its destruction in 1918.

Only in this case we have the sure word of prophecy verified by history for the times and the dividing of times of all the national events, not only for the rise and fall of that empire, but also for the ending of the Jubilee Cycles, in 1925; that the Restoration of Israel may be followed by the birth of an International Freedom beginning at that time.

It was sometime after thrones began to fall and dynasties change to republics that we began our work. Then with a steady looking ahead, we wrote away until William The Last accommodated a distracted world by leaving his throne and fleeing into the wilderness. This ended Daniel's Seven Times prophecy of 2,520 years (B. C. 606—1915, A. D.). It was a verification of Chapter V. written years ago. It

only proves that history will verify prophecy when fulfilled. It remains to be seen how correctly all of our interpretations have been made. Prophecy itself will stand but criticism may change some things, as stated by us, and if kindly given it will be thankfully received. We have done our best but if our work won't stand fire, let it burn. If in burning up, only a little remains worth while, well and good. It takes many steps to reach a milestone, as many of them sometimes are missteps. If, however, an enemy of prophecy arises to judge our work, watch him. If by elaborate disquisitions and learned exegetical expositions of the Word, an attempt is made to prove that Moses was only a myth, and the other prophets all wrong, receive him not. He is but a wandering star out of its course in a cloud of darkness. Some preachers talk that way too. Neither should you believe them. The wicked, it is said, cannot understand anyway.

THE AUTHOR

INTRODUCTION.

According to prophesy we are living in the last times, but the world takes no note of it. It is an old story, a dry tale. Nevertheless, the signs of the times are significant. Among biblicists current opinion points to some world wide change among the governments of the earth soon to take place, if nothing more. Thrones are falling, republics are coming up, while conflict is waging between democracy and absolutism, fierce enough to destroy every dynasty and every opposition to personal liberty in existence. The change wrought during the past fifty years for the destruction of the old regime has produced a change of the ages themselves. It has been a change of authority in both State and Church from the autocrat to the individual citizen, regardless of any rights except inalienable ones, nor will that conflict cease until slavery in all its forms, political and otherwise, will have been destroyed.

It is the purpose of this discussion to disclose the cause of this change. Outside of prophesy everything in general and nothing in particular has originated it. But as verifications of prophesy, these things from nothing in particular to everything in general throw a flood of light on what prophets of old said who spake as the Holy Ghost gave them utterance, and that is the theme we are writing about. It is about the "Spirit of '76," and the French Revolution, 1789-1792, that materialized finally as a divine concept for the overthrow for a time of the divine right of kings.

By this change republics were created not only for the destruction of monarchies, and of all forms of autocracy in both Church and State, but to guard the Jews in their

march Zionward. It was also a safeguard that the children of Jacob might come into their possessions in Palestine by the time appointed in accordance with the Jubilee Cycles. To that end thrones have been falling and republics coming up, from Paris, France, to Petrograd, Russia, ever since Gambetta proclaimed France a republic on September 4th, 1870, and the end is not yet.

Those prophecies which originated the Zionist movement, and also republics for the protection of the Jews until their return in 1925 were all in accordance with a provision of the Abrahamic covenant that a birth of a new freedom might follow the restoration of Israel in that year.

This present Jewish Age took its initiative from that war, in 1870. In accordance with the Jubilee Cycles, it will end in 1925. It is the most transitional age in the history of the world. As one which marks the end of autocracy, it is significant. No prophecy, as yet, has been given to show just when Christ will come again, but several prophecies do show that this present war was permitted for a grand and holy purpose. The world must be made safe for Democracy, hence this clearing house of blood becomes necessary. It will prepare the way against that time when war will be no more, and peace cover the earth as the waters cover the sea. Such a condition has already been apprehended by the Signs of the Times. The Hague Tribunals have already anticipated it. As a conflict waged for the overthrow and destruction of all forms of autocracy, it is in accordance with the Divine Plan of the ages that the birth of an international freedom may take place when Gentile Dominion comes to an end; and men of old who spake as the Holy Ghost gave them utterance have always spoken the truth.

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—Cesare in the New York Sun. (By permission.)

CIVILIZATION LOOKS IN THE MIRROR.

CHAPTER I.

RESTORATION OF ISRAEL.

Men are wise when discerning the sky, but not so as to things in the heavens. Any school boy almost can tell us Mohammed took Constantinople after a seige of fifty-three days just fourteen hundred and sixty-three years ago, and shot stone balls from a cannon two and a half feet in diameter. That the old city was refounded by Constantine the Great, in 324, then taken by the Turks in 1453, since which time the crescent has been flying from the tall dome of St. Sophia. But not many people seem to understand that this change from Christian to Moslem rule has in it any prophetic significance whatever.

Constantinople sits at the cross-roads of the European and Asiatic continents. She looks into Asia through the Bosphorus, and through the Dardanelles into Europe. St. Sophia is her citadel. She was built by Justinian the Great in 532, as a Christian Cathedral, but transformed into a Mohammedan Mosque in 1453. From the time the great building was erected she has been looking down on armies between Moslems and Christians, and watching war-ships in the Golden Horn. For nearly fourteen hundred years she has seen many wars before this present one for driving the Turks out of Europe, but always meeting defeat. It has not yet come into general belief that that great city with its seven seas and unparalleled waterways, which links its commercial life to every people on the globe, belongs as an inheritance to the Jew; that Constantinople has been safely guarded under the direction of Providence by the enemies

of the Jew until the time should come for the Jew to take possession, after which the balance wheel of power will revert to the rightful owners, rather than to those nations who have been taking stock in the lives of their subjects against the time Moslem refuse might be divided up among themselves.

By an inexorable decree the old Babylonian Empire recently came under British dominion. The conquest, made with hardly the loss of a single man, could not have been made before the War of 1915, without being contested by the other nations of Europe,—Germany in particular. Every avenue of trade leading to those eastern gates of Palestine from Africa or the Orient through the Persian Gulf and other ways by sea and land, the same as those of the great city of three continents, have been safely guarded for the Jew, by an eye that never sleeps. Even the selfish interests of every nation in Europe in their attempts to keep the Sick Man of Turkey alive by the preservation of the balance of power, have been jealously looking after the interests of the despised of all races, supposing all the time, it would be only for themselves.

Unclimatic conditions, the same as political ones, have also aided the Jew. Until the year of the great Berlin Congress, in 1878, they prevented attempts of colonization, the time not yet having come in the Divine plan of the Ages for the children to take up their abode in the land of promise. Neither dew nor rain had watered the fields of the Holy Land, that the Jew might not come into his possessions before the appointed time. Not a spear of grass could be seen hardly anywhere before the Congress of the Nations met. The earth was dried to its foundation. But at the time ap-

pointed heavy dews and beautiful showers of rain came again. The time had now come for a change. The "dis-favor" of the old regime, having fulfilled its mission, favorable agricultural conditions returned. Vegetation comes forth. The land again blossoms as a rose, and as it did when Joshua crossed Jordan.

Before favors were secured to the Jews by the Congress of Berlin, no permission was granted them to enter Palestine, only on certain political conditions. As a despised race, they were mistreated, but an over-ruling Providence intervened. Not only the Ottoman oppressor becomes subject to British rule, but that, too, by a "Dog of a Jew." Disraeli, the Premier of England and the Dictator of the Berlin Congress, as the Mordecai of his race, secured the protectorate over Asiatic Turkey for his government and now Palestine itself has become a homeland for the race. It follows as a consequence, therefore, that the forts of the Dardanelles are to give way to the rule and sway of the powers appointed for their downfall, the same as did those of the old Babylonian Empire. It is in accord with prophecy that the Jews should all be returned to their promised land by the year 1925.

In that day it will not be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North (Russia) and from all lands whither he had driven them. And I will bring them again into the land that I gave unto their fathers. Jer. 6: 14-18.



—De Marr in Philadelphia Record.

HERE GOES.

CHAPTER II.

ORIGIN OF THE PRESENT WAR.

The German Empire had troubles before it was born. It had its conception in the need of a Krupp gun as early as the year 1741. At that time strong winds began to blow gales over Turkish waters from every part of Europe, and from Berlin in particular.

It was in July of the year above mentioned that the Sick Man of Turkey became politically ill. It drew attention from all peoples, and all the powers of Europe prescribed for the invalid at Constantinople. Germany, England, Austria, Russia, Prussia and France knelt at the bedside of the Sultan, and all agreed that the only remedy needed was a recognition of Moslem rights to a full control of the Dardanelles, and the Bosphorus. As long as Turkey was in possession of those straights the balance wheel of national power was not endangered.

To make matters sure that the dying Sultan should have all rights to the waters that gushed from that outlet, the signatory act before mentioned was reaffirmed after the Crimean War, on March 30, 1856, and to make it doubly sure that no power might steal a march on Constantinople and get more than its share on the demise of that potentate, the great nations of Europe, for the third time, on July 13, 1878, set their hands and affixed their seal, the Lord God Almighty becoming a silent witness to the transaction, but without right of assent or protest. Satan grinned. The gods that were grinding his grist would prevent the Restoration of Israel, he thought.

Ever since Abdul Hamid, the beloved, ascended the Throne in 1876, the Teutons and the Turks have kept themselves harnessed together in a loving embrace for any and all political necessities. It was on the occasion of his ascension to the throne at that time the Sultan professed an undying attachment to all foreigners, and gave assurances that the flag of his country should float for the protection of Christians in particular; and then forthwith, for the glory of his Empire, and for the untrammelled right of Moslem rule, he proceeded to kill a round million of those he loved best during his inglorious reign of only thirty-three years. It was done as a pastime, and as a mark of respect to Christians, and without a grunt or a groan having been heard from any of the powers, and from Germany in particular.

As soon as Abdul Hamid began formulating glories for the Ottoman Empire, Servia felt the effects of it right away. She could not pay oppressive taxes without something to eat, and as it was one thing or the other, she rebelled in 1877, and the war was on. With a mighty resolve their lot was now cast for freedom and for a flag of their own. Russia looked on at the struggle for a time, then joined with her kinsmen in the conflict. At an expense of \$125,000,000 Servian freedom was obtained and the right of Russia to sail in and out of the Dardanelles whenever she wanted to, with all rights thereto, sealed and signed by a treaty at Stefano on June 13, 1878.

The amazement of the Christian nations interested in the Dardanelles was great. With Turkey's decrepitude and Russia's possession of the strategic points of the Aegean Sea, aided by the Servians, who now had a flag to fly on sea coasts of their own, threatened danger to European Turkey. It was

plain to be seen that if the other powers of the world wanted to have a share in the Moslem refuse when the Turk went into a state of innocuous desuetude, something had better be done.

Accordingly, on July 13, 1878, the Berlin Congress was called. The opportunity had now come for Germany and Austria to wipe Servia off the map. The Teuton wanted right-of-way from Hamburg to the sea, and in the interests of the glories of intellectual Germany, its commercialism demanded a sacrifice of Servian freedom, that a way should open for them through the Novibazar to Salonika, Pan-Germanism outweighing all rights of Pan-Servianism. Austro-Hungary succeeded in writing into the treaty of Berlin, a revocation of Servian liberty, as well as that of the Dardanellian rights, Turkey transferring to the Dual Monarchy as a compensation for her possession restored, the Servian provinces of Bosnia and Herzegovina.

Now, the Servians hated the Hapsburg Magyar oppressors as much as they did the Mohammedans; but their tyrant conquerors wonder with amazement that the brave little Slavs who have been fighting for half a century for a Government of their own, should want anything else but abject servitude under the Roman government of this dual monarchy.

Since that overt act of taking by force, two of the provinces of Servia, oppression has done its work. The little Slav Kingdom was next threatened by a destruction of its religious rights, and then the chain that linked the Greek Church under political rule, to Roman sovereignty snapped. The final trouble took form four days before Princip fired the bullet that killed Frederick the Archduke.

THE VICTIM OF AMBITION.

Francis Ferdinand, the Archduke, was probably the victim of ambition that started the war. He was the center of a clerical and military circle which reached beyond Austrian territory, embracing in part the Catholic party of Germany. As a papist himself, he would reestablish the Holy Roman Empire. He was in a position to carry on diplomatic negotiations to that end, being the prince regent and commander in chief of the Austrian army and navy. As the Servians are overwhelmingly Greek Catholic, their alliance was more with Russia than with the Roman Catholics of the Dual Monarchy. They hated Catholicism intensely and because of an attempt then being made to subject the Churches and Schools of Servia to the Dominion of the Church of Rome, that hate wrought them into a frenzy of despair.

THE CONCORDAT.

On June 24, 1914, a treaty with Rome was signed, the first article of which is as follows:

"The Catholic Apostolic Roman religion shall be freely and publicly exercised in the Realm of Servia."

This Concordat between the Pope and some of the traitors to Servia, contained twenty-four articles in all. It was the act that resulted in the death of the Archduke, and all Europe is now paying for Princip's foolish attempt to destroy a hated dynasty by killing its prince.

The temporal power of the Popes was utterly destroyed in 1870. Its attempted resuscitation in 1911, under the direction of the Vatican, through prayer and supplication by

the faithful the world over, failed of its purpose; and its attempted restoration at this time resulted only in giving Slav-Germanism an excuse to destroy Pan-Slavism that Pan-Germanism might obtain. The inexorable fiat that put that Power out of commission, purified the Church spiritually, and it can never be reversed. Had not Rome been inspired by flesh and blood she would not have attempted its restoration by a twelve months' supplication in 1911, for God's decrees are irrevocable.

The spiritual power of the Roman Catholic Church has been greatly increased by the abolition of the Temporal Power of the Popes; for the mission of Christ was that of the Spirit, not of the sword. But this right of the Church was permitted for twelve hundred and sixty years (606-1870 A. D.) that the mysterious purposes of God might obtain and until the plan of the ages might become fulfilled, as will be explained later.

CHAPTER III

THE FRANCO-PRUSSIAN WAR.

The war of 1870 between France and Prussia gave birth to the present political age of phophecy. A war, however, may be one of prophecy without being one of biological necessity, as General Von Bernhardi would have us believe. As one of the prophecies it gives us the master key to the political situation of the present age.

Napoleon III, the son of Louis, and nephew of the great Napoleon, was elected president of the French Republic December 2, 1852. Acting upon his maxim, that liberty never helped to make a durable political edifice, he succeeded by a coup d'etat in having himself proclaimed Emperor, and after that, like his predecessors, did as he pleased.

For centuries France had been the enemy of Germany. Napoleon stole German territory for a pastime. Louis IX took Burgundy and Louis XIV seized Alsace and Lorraine. In time matters changed. By German thrift the Teutons became too prosperous to suit France, then Napoleon III became jealous. By a coup de etat (for Bismark was apt in that kind of diplomacy, too) Prussia came into possession of the Schleswig-Holstein provinces that led to the war with Austria in 1866, and put William I at the head of the United Northern Germany.

These sudden additions to Prussia became an affront to the French Monarch. It was an audacious strength of power that needed to be abated. It was cause for war, he thought, but there was no excuse as yet for that.

But the time came for France, in the Divine Plan of the Ages, to become a Republic, and Germany was the agent selected to bring that political change to pass. It was a Divine decree that the temporal power of the Popes should be brought to an end at the same time also. Preparatory to that great event, the Ecumenical Council convened in Rome in December, 1869, for the purpose of passing the Dogma of Infallibility on Pope Pius IX. Cardinal Gibbons, one of the delegates on that occasion, gives us the number of bishops there in attendance. He says he was the youngest of them all, 665 being present. Counting Pius IX, we have 666, to stand for the ending of the temporal power of the Popes. It was a political power ordained of God (1 Rom. 13: 1), for the chastisement of the children of the elect, but after the casting down of the throne at Sedan, in 1870, Popes no longer were permitted to crown and uncrown kings, for the Zionist movement was then to begin (Dan. 7: 9).

Napoleon finally found an excuse for war. It arose out of distracted conditions in Spain. The Spaniards wanted a king and went on a search among the ruling families of Europe to find one. They asked Prince Leopold of Hohenzollern to rule over them, but the Prince declined the honor. He had reasons.

Napoleon objected to this kinsman of the house of Prussia having the position. The King did not care anything about the matter, one way or another, and said so, but the Emperor demanded a pledge that no encouragement in the future would be given to the advancement of that Prince to the Spanish throne. To this demand the King refused. Napoleon now had his excuse*, and nine days later, July 9,

*See article in New York Sun, March 24, 1900, under Cardinal Gibbons' own signature.

1870, war was declared on Germany. From that time the cry "On to Berlin" was heard. On August 4th, the first battle was fought. On July 25th, the Emperor joined himself to the Army at Metz, being determined to lead them on to Berlin in person. Several battles followed, but the decisive one was fought on September 2d, at Sedan, in favor of Prussia.

On September 4th, the Parisians having lost out, established their Republic and from that time they have owned themselves. It cost them, all told, to avenge an insulted Monarch, the sum of \$2,600,000,000, and the two provinces of Alsace and Lorraine.

The passing of the Dogma of Infallibility on Pope Pius IX, took place on July 18, and on the next day Napoleon's troops were ordered away from Rome for the war. On September 20th, the troops of Victor Emanuel, King of Italy, entered Rome and the ten states of the Church were annexed to Italy. Then the King issued his manifesto declaring "the Temporal Power of the Popes abolished, and will remain so." On October 2nd, the people voted 40,835 to 46 against papal rule. The great event took place just twelve hundred and sixty years after Phocas made Boniface III, Universal Bishop, and this ended Daniel's Fourth Kingdom and finished it.

A PRUSSIAN INTRIGUE IN PROPHECY.

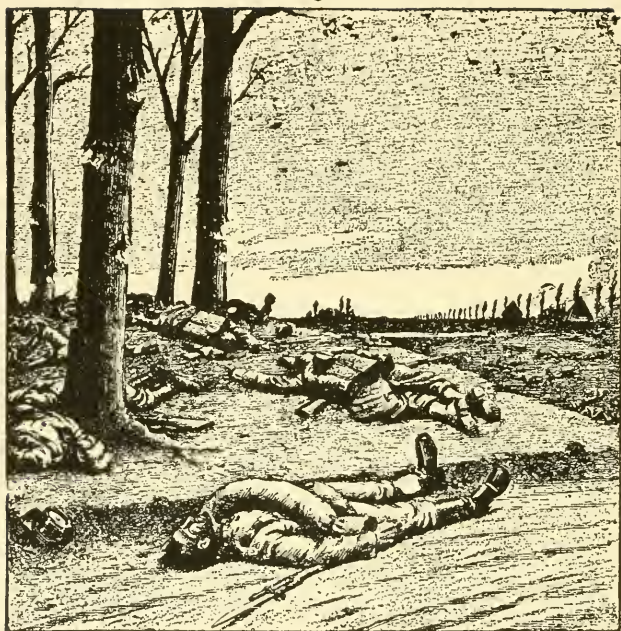
As a Divine necessity for the restoration of Israel, Bismarck, who hated Democracy and loved Autocracy, was permitted by his "blood and iron policy" to pick a quarrel with

Austria that Germany might be brought to the feet of Prussia. This was the beginning of the 1866-1870 conflict for the subjugation of France.

There was no excuse for a war with France, but an opportunity was given finally for the manufacturing of one, in a telegram sent to the King concerning the Spanish succession before mentioned. This telegram was taken by Bismarck, who changed it from a request to a threat of war, by striking out words, but not adding any or changing it otherwise. With this concentrated edition it was given to the newspapers, and war followed. As expected France was degraded and the German Empire established.

From that war four results followed for the fulfillment of prophesy.

- (1) The destruction of Daniel's Fourth Dynasty in the downfall of the French Monarchy as the eldest daughter of the church.
- (2) The creation of republics of prophesy. Rev. 13:11.
- (3) The origination of the Zionist Movement.
- (4) The conflict between Democracy and Absolutisms now being fought to a finish.



—Harding in the Brooklyn Eagle.

“ABLE-BODIED MEN BETWEEN THE AGES OF 18 AND 45.”

CHAPTER IV.

KAISER WILLIAM, THE BEAST OF PROPHECY.

The thirteenth chapter of Revelations could never have been written had not the Beast of Berlin supplied the data for that chapter. As a complement to the seventh chapter of Daniel, it takes up the story of The Old Beast where he was left mangled and torn by the crashing down of the throne at Sedan on September 2, 1870, when the fight under the new regime was continued, and the end is not yet.

Monarchy received a deadly wound in the French Revolution—1789-1792, but it healed—verse 3. It was during the reign of Louis XVI when a republic was formed, but Napoleon III, by a coupe de etat, changed the republic to a monarchy again. St. John speaks of this deadly wound in verses 12 and 14.

Not until after monarchy was made to loosen its grip on the Church, did it grapple with Republican liberty. Those were the years around which the centuries turned, and the time when the Spirit of “ ‘76” materialized as a Divine Concept, Rev. 13:11. Daniel had just seen the throne at Sedan cast to the ground, and he beheld till they all fell, even from Paris to Peking, and to Petrograd. The one at Berlin is now crumbling to dust—Dan. 7:9. And the prophet beheld until General Allenby opened the gates at Jerusalem for the return of the Jews to their Abrahamic possessions in the Fatherland. For it has been a fight from the first against the powers of darkness for the return of the Old Democratic Common-

wealth of Israel, that the nations of the earth might have Judges as at the first, and counsellors as at the beginning. Isa. 1:26.

The conflict between Democracy and Absolutism took its rise on April 16, 1871, when the constitution of Germany was adopted. That was the same year, also, when the Jews of Algiers were emancipated and got ready to renew their Jubilee Celebrations. As the Zionist Movement in itself anticipated the destruction of Gentile Dominion upon the return of the Jews to Palestine, the powers of darkness made ready to protect the Divine Right of Kings, and that was done from a mundane point of view, by seating the Emperor of Germany as the last in the line of the Belshazzar-Hohenzollern Kings high up in the Bundesrath, with powers absolute to crush out the life of those who would not worship the Beast. vs. 16 and 17. In no other way can the presence of Diabolus be accounted for in this war. For it has been a fight from the first to prevent the Restoration of Israel, in 1925.

The life of William II, Emperor of Germany, historically answers every objection the prophet used in his reply against Israel, when they cried for a King. As a Hohenzollern, his life has been characterized by duplicity, and deception, and by fraud and force. So is that of the Beast.

The Hohenzollerns were pirates and robbers from the beginning. They built their lairs high up in the mountains of Southern Germany where they could swoop down on the lone traveler and the pack-peddler, and exact what toll they chose. As toll gatherers, they became known as Hohenzollerns, hence their distinguished title.

After a time these petty robbers left their secret places

in the mountains above, and thereafter plied their profession on the plains below. By more extensive piracies and rich marriages, they came into possession of Brandenburg and its dependencies, hence the origin of the Vons, and the Counts, the Crown Princes and the other beasts of the Berlin jungle.

In the time of Frederick the Great, 1740-1786, right by conquest was obtained by a series of wars. Frederick was called great because he got about everything he wanted whether he had rights or not.

In the time of William I, 1839-1888, those wants grew big. The king wanting the ports of the North Sea for German commerce, Denmark was persuaded, at the mouth of the cannon, in the war of 1864, to give up her rich provinces of Holstein and Schleswig, and herein first materialized Bismarck's "Mailed Fist."

The war with Denmark led to one with Austria-Hungary. The Chancellor had before planned this war for that purpose, and when the snake sloughed off this time, it came away with a dual monarchy.

The Hapsburg, Magyar Kingdom was wanted by Germany for a buffer one. Visions of the *Far East* had brought Berlin into a view of a world wide conquest, but the Balkan States were in the way. So it came to pass, the battle of Königgratz, in 1866, was made to adjust claims so far as the dual monarchy was concerned, and in doing that, the Czecho-Slovak, and Jugo Slav races were brought under subjection to German slave masters. The Czecho-Slovak races started the fires of the Reformation in the Middle Ages. They gave John Huss to the world, and carried on an unequal contest

with the Hapsburg and Magyar tyrants in defense of their liberties for over a thousand years, but now were to be sacrificed on the altar of autocracy in the interest of pan-Germanism. Had the Pope's peace propaganda with its statu quo—ante bellum condonations obtained, the Czechoslovak Republic would not be in existence today, but the Divine plan of the Ages had it otherwise.

As planned wrong again, Napoleon III was tricked into a war with Prussia in 1870 with a loss of Alsace and Lorraine, and a \$2,000,000,000 indemnity. But that loss to France did not revert to Germany's gain. The time had now come for the tables to turn. From henceforth Prussia's gains were to bring losses until monarchy was destroyed. Jer. 30:11. Berlin was to hold sway until the return of the children to Jerusalem, but to its own hurt, and history so verifies.

In 1888, when William II ascended the throne, it was with the intention of making his reign the greatest one on earth. The key to the success of that career was given three days before in an address to the army, when the Emperor said, "The soldier and the army—not parliamentary majorities, have welded together the German Empire. My confidence is in the army."

That blood and iron policy was the foundation stone of Prussian militarism. It harks back to that principle of arbitrary rule which obtained under the old regime, but destined to destruction that the birth of a new freedom might take its place.

In the history of absolutism, the time had now come when nothing was considered glorious but strength, nothing pitiable but weakness. That absolutism, therefore, might

have control over the issues of a monarchical sway, the Triple Alliance was formed. Nations were to be made now to live in peace. For thirty years they did so, but the Alliance had been formed under a deceptive guise. In 1909, when Austria forcibly annexed Bosnia and Herzegovina, the Russian Bear growled, but to no purpose. Europe then discovered that the Dragon had claws. The Alliance had been formed to conquer the world, not to pacify it.

In the meantime, the Triple Entente came into a defensive attitude. Now the issues between democracy and absolutism were more clearly outlined, and the Beast became alarmed. Poisonous propagandas and pro-German activities were made manifest in all the earth. They materialized again both in Manila Bay, and in that Morocco episode, when the warship Panther went down to Agadir, but the Beast always got foiled. Finally, on the 5th of July, 1914, the ducal ring around the Teuton throne met at Potsdam to start the present war, and that, too, failed. Three weeks later, the shooting of the Archduke furnished the needed excuse for war, and now Germany is reaping sad results because of that savage ultimatum sent to Servia. Nothing has succeeded since Republics (Rev. 13:11) were created to destroy monarchies (Jer. 30:11). It all accounts for the German Kaiser gnashing his teeth at the present time, for his sun has now set.

Fifty years before the French soldier interpreted the word, camouflage, the prophet John visualized all the deceptions and duplicity of the German Beast as epitomized in that thirteenth chapter of Revelations. That chapter is full of it. They border on the miraculous in verses 13 and

14. In verse 15, the word, image, is substituted for that of Kaiser. The two words mean one and the same thing, unmistakably. In both cases, the sneaking U-boat and the unseen airship are symbolized. Human fiends were seen lying on ocean beds watching for prey from the bottom of the sea; other false spirits on winged monsters, vieing with the fleetness of the windstorm, while throwing fire and sulphur on towns and cities full of women and children to burn them up. This, we know, is the work of the Kaiser, but spoken of in this chapter as the image of the Beast. As works of the Beast, they are manifest by the ash-heaps and standing chimneys in Belgium; how Servia was executed, Poland devastated, Russia poisoned, and Armenia ravished; or by the way nothing has been left but a trail of blood from Verdun to Bagdad, and with nothing to show where Verdun once stood, but a clot of blood. Reason for those frightful atrocities can be found in verses 16 and 17. That they could all have been prevented by William, as Emperor of Germany, is evident from the fact that it would have taken only 14 adverse votes in the Bundesrath to have prevented any one of them from the sinking of the Lusitania to that of any other act committed, for the Kaiser had 17 votes in that council, and controlled 6 more. Not wanting to show too much disrespect to the Devil because of his unfortunate relationship, but if the following does not prove that the Kaiser of Germany is the image of the Beast, and the Beast himself was the generalissimo of all the Devil's forces in this present conflict, who, we ask, in the name of Diabolus is?

The word Kaiser has six letters in that name. K, the first letter, is the eleventh in alphabetical order, which prefixed to six, gives us 116. If we do likewise with these other

five letters, we will obtain the number 666, spoken of in verse 18. Thus Kaiser is the name prophecy gives for the image of the Beast.

The name Beast, as originally written in Greek, is Lateinos. The value of each letter in that name-word is as follows: L, 30; a, 1; t, 300; e, 5; i, 10; n, 50; o, 70; s, 200=666.

So here is the man prophecy found, who once preached a sermon in the temple at Jerusalem, dressed in the surplice of a clergyman, having before proclaimed to the world that—"As the instrument in the hands of the Lord, without heeding the opinions of the day, he went his way." That way was the Devil's own.

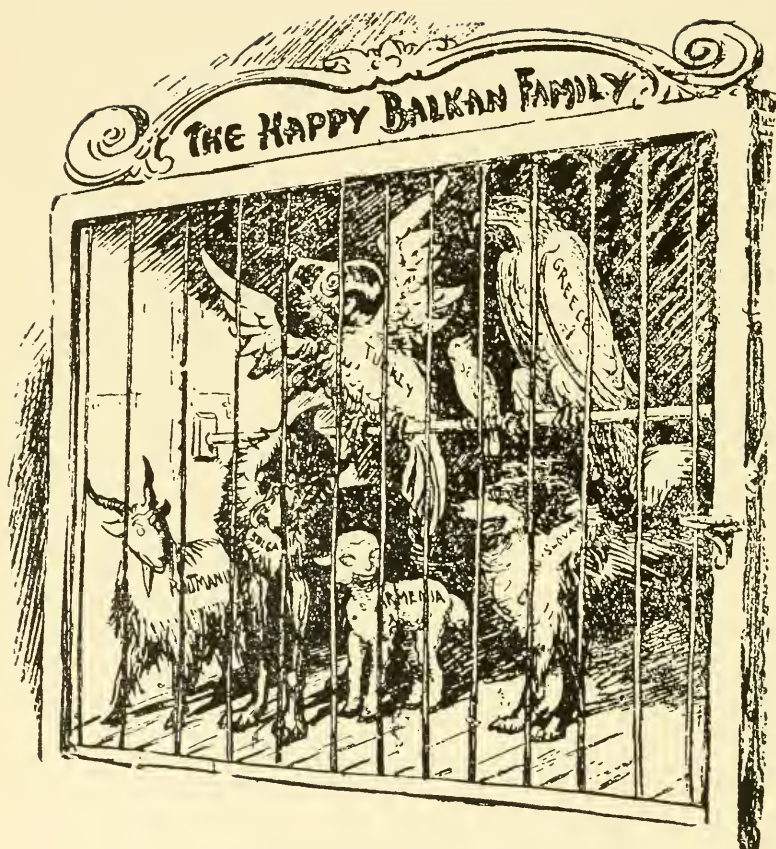
The Beast of the Apocalypse materialized when Austria-Hungary materialized and wistful eyes were cast towards the Orient, in the interests of autocracy at Berlin. As food for cannon, the Balkan nations were to be made subservient to pan-Germanism, regardless of any primary right of national existence, or of self-government. The Czechs, whose country had given Germans the privilege of obtaining an education in the fourteenth century, at the great university at Prague, were committed to the tender mercies of the Magyars, who as cruel masters saw that the 2,000,000 population of those people, though equal in number to that of Hungary, should have no part in the government. The Slovaks were left for the Austrians to restrain and her treatment had never been moderate for the Bohemians. Maria Theresa once said, "The law of heaven cried out against us, and also all natural justice and sound reason. I must confess I am ashamed to show my face." But in these latter times these Bohemians, who can boast of a John Huss, the great reformer and pa-

triot, and whose illiteracy is less than that of the Germans in their midst, have been forced to serve their hated oppressors in a war against the Allies and in a cause they detest. Every Czech regiment forced into this war had 40 per cent. of their number consisting of Germans and Magyars to watch over them. Many of their leaders sought safety in flight, and hundreds of them, after languishing in jail, have been literally annihilated because they would not fight for the Germans against their friends, the Allies. John Huss was burned at the stake, but the Beast of Autocracy was not more partial to the Catholics than to the Protestants. The Croats fared no better than the Bohemians. Hundreds of the Croat leaders have been thrown into prison and afterwards executed for having tried to pass over to the Russians on the field of battle. Their religion was that of the Hapsburg house, but it counted for naught in the cause of the beasts of the jungle at Berlin. And what can we say of the Poles, the land of Copernicus, the founder of modern astronomy; of Servia, which in the eyes of pan-Germanism had no right of a national existence. Of Bosnia and Herzegovina provinces stolen for Austria, that as nations they might be destroyed. Of the South Slavs of Turkey, an empire that has not since its establishment contributed a single contribution, however small, to the civilization and progress of the world.

Time would fail us in trying to speak of all these dead lands, between the Baltic and the Adriatic. A journey from Danzig of 1,000 miles south would take the traveler through many lands, whose citizens and peasants have had no rights but to be taken into foreign countries to fight for a cause not of their own choosing, whose religions have been suppressed, and whose tongues are not permitted in a court of

justice; and who, as John the Divine truly said: Were killed because they would not worship the Beast (Rev. 13:16-17). From a political point of view, this autocratic beast was destroyed because of a want of a proper vision of opposing influences. They thought Great Britain would not defend the neutrality of Belgium, and that America would not fight, even if they could cross the seas. They had also misjudged the Italian character. The war would have commenced in 1913 had not Marchese di San Guiliano, Minister of Foreign Affairs, stated in the plainest and most emphatic terms that she would not join Austria in an attack on Serbia, saying that she would not stand by any such an offensive warfare for a wholesale conquest of freedom, democracy and nationality.

The prophetic causes, however, go deeper than that. They are outlined in the following chapter, on the Divine plan of the Plan of the Ages, and explained in the pages following. As a sure word of prophecy, every event from the time of the first cry for a king till the abdication of Wilhelm, is told in those pages.



WHEN WE GET THEM TRAINED

—Charleston Gazette.

CHAPTER V.

THE DIVINE PLAN OF THE AGES.

The covenant with Abraham when seventy-five years old, in 2045 B. C.

To the time of Isaac 25 years	}	
To the time of Jacob 60 years		
To the time of the death of Jacob 147 years.		

2045-232—Time of Jacob's death or time when Israel became a nation	}	1813 B. C.
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The law was given to Moses 430 years after the covenant, in	}	1615 B. C.
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430-232—Time of the Exodus—198 years before Israel went into the wilderness.

1813-198-1615-40—Time when Israel entered Canaan	}	1575 B. C.
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1575 B. C. to 1925—3500 years, the time of the Jubilee Cycles or the 50th Jubilee 70 times.	}	
To the division of the land 6 years		
Period of the Judges 450 years		
Rule of the Kings, 513 years		

1575-969—Time of the captivity in 606 B. C.

606-70—(Years of desolation) 536 B. C.

A. D. 1 To the destruction of Jerusalem—70 A. D.

70 A. D. To the time of Boniface III—536 A. D.

606 B. C. to 1870 A. D.—Time of Daniel's four dynasties.

606 B. C. to 1915 A. D.—25020 years, or the Seven Times of prophecy.

- 1813 B. C. to 33 A. D.—1845 years. } Jeremiah's Double.
 33 A. D. to 1878 A. D.—1845 years. }
- 1870 A. D. (1) Time of Downfall of Daniel's Fourth Kingdom.
- (2) Time of Abolition of the Temporal Power of the Popes.
- (3) Time of the first conflict between Absolutism and Democracy.
- (4) Birth of the first republic of prophecy.
- 1871—Wholesale emancipation of the Jews of Algiers.
- 1874—Time of the first hegira.
- 1875—Time of the first Jubilee Cycle counting from the last one 2500 years before that time in 625 B. C.
- 1925—End of the present age of modern prophecy.

CHAPTER VI.

PRESENT AGE OF MODERN PROPHECY.

Modern prophecy finds its source in Judaism. From that fountain head comes this present war, the greatest one in all the annals of history. It has cost already more lives and more money than all of the wars of the past one hundred years and longer. It has caused more suffering to women and children, to the aged and to the innocent by cruel treatment and barbarities perpetrated for hellish purposes than any other war or series of wars ever waged by the most uncivilized of all the heathen nations of the world. It is a war that cannot be written up with the Devil left out.

This war is one of prophecy absolutely. In no other way except through prophecy can it be understood. It harks back to a cry Israel made centuries ago for a King and every evil influence that has obtained in the strife for the success of autocracy can be traced back to that cry for a starting point. The cry came from the Shylocks of Israel wanting special privileges for themselves, at the expense of the many, and out of that seed-bed of aristocracy came forth this dragon from Germany today.

Ever since Gambetta proclaimed France a Republic on September 4, 1870, these prophesies have been in process of fulfillment. Thrones have been falling from Paris, France, to Petrograd, Russia, and the end is not yet.

Before those different streams of prophecy met for the War of 1870, everything was different from what it is now. Under the old regime, autocrats ruled in both Church and State. Popes crowned and uncrowned kings, despots held

the reins of governments, and kingdoms were conveyed from one sovereignty to the other as chattels. At best, governments were ruled by ducal rings, obedient to the throne. Now, the people say: "You must," and Princes obey. It was a change from the old regime to the new, brought about by republics.

Those prophecies above mentioned for the ushering in and closing out of the present Jewish age, led Pastor Russell to fix the time of Christ's invisible appearance in 1874, when the first hegira began, and his visible one in October, 1914; but the seer from Brooklyn was mistaken. He based his conclusions on the Bogert pamphlet, written before the War in 1870, and, having taken only a part of a prophecy for the whole, got everything wrong but his good intentions.

As a discerner of types and anti-types, Pastor Russell was well able to have avoided the mistakes he made. Had he not been obsessed with some vague theories about the Second Advent, his own logical conclusions would have apprehended the invisible appearance of his Satanic Majesty, instead of Christ, at the time of the first hegira, and his visible one, now very much in evidence, when the war was hatched in 1914.

We are not informed about the great secret when Christ shall come again, but of those prophecies touching upon the fulfillment of the present Jewish age, we submit proof for verification, and we refer to the words of St. Paul. He says: "For the invisible things of Him from the foundation of the world are clearly seen, being understood from the things that are made, even His eternal power and Godhead." [Rom. 1-20.] Hence our history of prophecy.

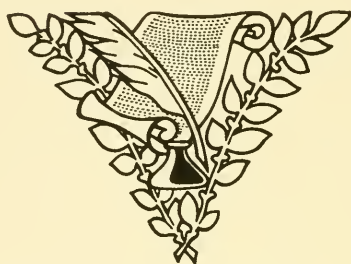
At the time of this great change in the political history

of the world, when passive obedience began to give way to a regularly constituted authority, in both State and Church, a broader view of life began to materialize in the building up of the present age, the most transitional in history. It was a time when not only thrones began to be cast down for popular government to take the place of monarchies, and one for the Jews to begin their ascendancy, in accordance with prophecy, but a time also in the intellectual affairs among thinking men, when a spirit of investigation and research made veritable that statement about "knowledge running to and fro during these latter times."

Antiquarians had much to do in bringing about this state of affairs. Astronomers, geologists, anthropologists and scientists in general, first came into evidence. They demanded proof of everything. Old traditions and false theories were put to the test, and even the authenticity of the Old Testament scriptures was questioned. They questioned the Genesis account of man, but the false theory upon which the origin of races was made led them astray. It was easy enough for designing scholarship to prove that the Mosaic account was full of mistakes. Scientists found no difficulty in establishing the fact that the hand-book of nature contradicts the Bible as the Mosaic record now stands. A false theory long before that had established the one parentage origin of the races, and upon that false basis the translation of the Genesis account of man was made. Although contrary to the original Hebrew record* scholarship would not

*Note: In a work entitled "Am I a Jew or a Gentile", by General Thomas A. Davies, the term "Ha Adam", Gen. 1:27, was used, he said, in the Genesis account of man by Moses about forty times to show that the ancestor of the Hebrew race had a different meaning from that of "Adam", mentioned in verse 26, which is a plural noun, signifying Gentiles. As that little booklet is now out of print it is the intention of the author of this work in his next publication on the plural origin of man to reproduce those verses in which the term "Ha Adam" is used in contradistinction to that of "Adam," and to prove that Noah's flood was not a world wide deluge, as generally supposed, but only large enough to drown the "Ha Adam" race of Palestine. It was not Adam that was destroyed by that flood, only "Ha Adam from Adam to beast", as the original record says.

accept anything but that false unit theory, and from that source comes our present age of doubt and unbelief. It produced a religious defection which in connection with autocracy and German materialism, has had much to do with this present war.



CHAPTER VII.

SATAN IN POLITICS.

President Wilson recently said that everything in general, and nothing in particular, was the cause of this War. The President was right as to everything in general, but issue is taken as to "nothing in particular."

There is no war now between the races, nor is there a conflict now being waged between the creeds of the Church; nevertheless, this present strife between Germany and the other nations of the world harks back to a racial destruction and to a religious defection, which in both cases is grounded in Satanism, absolutely.

Prophesy visualizes in Satanism, the same as in those invisible things, of which St. Paul speaks. We have the trail of the serpent from the time of its birth in a lie told to Eve in the Garden of Eden, until it materialized into the Superman of German philosophy, and its scent is as strong today as it was in the beginning. It bred illicit love between Adam and Ha Adam, as Moses wrote those terms, or as we would say now, between Jews and Gentiles, and out of that illegitimate sex relationship came a miscegenation of the races that so angered Jehovah he drowned Ha Adam in Noah's flood. Gen. VI:VII. Hebrew.

Because of those forbidden marriages, it was generation, regeneration, then degeneration, until the sons of God became corrupted, then God changed his plans for the salvation of the world and the Devil changed his plans also.

RACIAL DESTRUCTION.

In this age of doubt and unbelief it is hard for the wisdom of the world to understand Satanism. Satanism is not credited with what belongs to it. Scholarship does not grasp the subject, while our political saints simply credit everything that is wrong to evil influences, and that too, only in an inconsiderate sort of a way. Not until Germany has revealed St. Paul's Man of Sin will some people understand why it is that this world is paying \$75,000,000.00 a day for the War and only \$30,000,000.00 a year for foreign missions.

The blight of impurity is a national curse, the same as an individual one. It has its roots in lusts. It originated in the Edenic cradle bed of illicit sex relationship, after Eve tried to sip honey dew from the serpent's tooth. It was at that time forbidden marriages took rise. They were illicit alliances between Jews and Gentiles, and forbidden because it was in violation of the law of kind after kind. A miscegenation of the races has always lead to hybridic results. That the Sons of God should vitiate their virgin blood with the impurity and impotencies of body and mind of all the nations round about, angered God, and then he declared, "My spirit shall not always strive with Ha Adam." Gen. 6, 3. Heb.

The Ha Adam race had been created for the evolution of a Saviour, but it was not to be through a line of degenerates. So it repented the Lord that he had made Ha Adam, but indiscriminate marriages followed.

Those old pre-Noahchian patriarchs were a lovesick lot anyway. They were not very particular where they picked up a woman for a wife, "*and they took of all they chose.*"

It was marrying and giving in marriage with all sorts of weddings until honeymoons were cut short by the great flood, and all the Ha Adam people from Adam to beast were drowned. Gen. 7, 7. Hebrew.

Cain went to the woods for his wife. We are lead to believe that our Gentile grandmother was a beautiful Iranian woman, as all our Aryan ancestors were. Nevertheless the example Cain set was a bad one. Other young Hebrews became lovesick and went to the woods for their wives, too. Finally the custom of going from home to get a helpmeet worked charmingly, and the unwritten law became an established one.

There was Tubal-Cain, instructor of every artificer of brass and iron, which implied many shops and factories in the Euphrates Valley. There was Jubal the organ grinder also. He handled the harp and organ. James Freeman Clark speaks of the wind instruments our own ancestors had at that time; and of their high state of civilization. So it is reasonable to presume that when Tubal-Cain and Jubal went up on the Oxus and the Jaxartes, to trade in organs and other wares, or that when our wise and honorable young men and women of Aryana went down on the Euphrates to fiddle and dance and talk about fourths and diatonics, marriage between folks followed.

Now, in those old days when Cain and Abel strove in the field, Fu-He, the Chinese savant, was a great philosopher. Fifteen hundred years afterwards, Confucius compiled all his works, and Chinamen have a right to worship their ancestors now if they want to. And many Chinese damsels in that day, as yellow as gold dust, got Hebrew husbands, who thought their almond-eyed, flat-haired, yellow-faced

wives from the Orient, with their dainty wee feet, were the most beautiful women in the land.

But there were other alliances worse still. The land was full of languages and isms of all kinds. There was the flat-footed, round-haired, round-faced African, from which nothing but degenerates could come by marriage. Then there were the bulbous-eyed, big-bellied, short-bodied, stubby-legged race of people to the east of Eden, a marriage with whom would be bad. But need we say more? The rain fell, the floods came, and the Great Deluge made a clearing house of blood for all generations to come.

The blight of impurity has never ceased in its work for the destruction of nations. Ever since the Assyrian came down like a wolf on the fold, governments have risen only to fall again. There was the Babylonian which flourished from the time of Sargon to Nebuchadnezzar, 3200 years, that went down in wine with bad women at the feast of Belshazzar, in 536 B. C. Then came that great Medo-Persian power, that ram with two horns seeking a world-wide domain, which lost out eventually under its own weight of chariots and concubines. Following came the Macedonian nation, and who knows about Homeric Greece now? Alexander, its hero, symbolized by a he-goat with one notable horn, after founding seventeen cities in his own name, died a drunkard.

Out of Alexander's dominions came four others, each of which was part of that he-goat spoken of by Daniel the Prophet. There was Anthony and Cleopatra of Egypt, and Antiochus Epiphenes the scourge of Palestine, and the Cæsars from the Roman citadel, but they all became destroyed by the power of lust, a power that knows no conqueror. So much for the first three kingdoms.

The greatest of those four kings or dynasties spoken of by Daniel came next. It consisted of ten governments under one compact, with the Church for its executive head. It was symbolized as a beast with ten horns and seven heads. The heads were the protecting powers of the Church, France being the last one. It lost out under Napoleon III in 1870.

The degeneracy of France took its rise centuries ago when the Nordic tribes of Europe overran those southern countries and became swallowed up in the effeminacy of the more southern climes. In the time of the Louis's harlotism held the reins of government. Kings had wives, but royal mistresses ruled at Court. They had more influence than the generals of the army. The reign of Louis XV cost the realm \$20,000,000.00 to keep the royal harem full, and the fashions up. Then the bastille fell, and the French Revolution (1789-1792) was on. This was the beginning of the end of Daniel's fourth dynasty, which lost its throne in Sedan on September 2nd, 1870.

This present government of the line of the Belshazzar-Hohenzollern kings, originated in a cesspool of political corruption. Its method of warfare was poisoned by Bismarck, who hated democracy and loved autocracy. It was his purpose to build up a Prussian militarism by blood and iron to conquer the world. As a mailed fist, it drew its spiritual light from the 40,000 electric bulbs at the Krupp gun works at Essen. It was hardly of the kind to make the kingdoms of the German Empire, the kingdoms of our Lord, the Christ, but Germany believes that. So pro-German agents, called pacifists, for a disguise, went forth from Berlin like false spirits from his Satanic Majesty, to gather the forces of Gog and Magog to the Battle of the Armageddon. For Satan

knew that blood was to run in rivulets, and all the world was to be made to groan. Now, with 1,500,000 German youths among the slain, the false prophet is crying aloud for more food for cannon. There are no babies in the land, and the cradles are empty.

So the cry went forth from the false prophet to all the maidens and married women in Germany, for a wholesale prostitution to fill the cradles again. Another 1,500,000 were needed for future Germany, whose lives were to be dedicated to the Dragon. One million, five hundred thousand more young men were wanted to give seven years of the best part of their lives to learn the goose-step, how to shoot when told to, with privileges to wear the iron cross in honor of their Kaiser should they be killed in battle.

The Jews were the only nation free from intermarriages with the several races of the Gentile world. The law of kind after kind has been observed by them only. From the time of Joshua, their unity has been preserved by a strict observance of that law forbidding a miscegenation of races, and according to the Divine plan of the Ages, they only will come into the possession of a world-wide empire after the restoration of Israel, in 1925, whether Germany thinks that way or not. But Israel as a nation includes both Jew and Gentiles. After the Jews forsook Christ, the Lord gave the Gentiles to the Messiah for an inheritance. Psalms 2:8.

CHAPTER VIII.

THE FIGHT FOR ARISTOCRACY.

Before the flood Satan's object was the destruction of the race that was created for the evolution of a Savior of man, but after the deluge, the destruction of a government engaged Satan's attention.

Ever since man was created in the image of God, that he might be governed by his own will, the Lord has had trouble keeping Satan from destroying that image. It was a creation of inalienable rights that man might enjoy life, liberty and the pursuit of happiness according to the dictates of his conscience. But that was a menace to Satan. Those rights materialized in the formation of the Jubilee Cycle, B. C. 1575.

It came to pass, therefore, when the Jubilee cycles as a government were given to Israel, having its nationalism bed-rocked in Mt. Sinai, its justice and equity based on Mosaic law, with personal liberty and individual rights guaranteed to every citizen of the general commonwealth, Satan saw the beginning of the end of his own political existence, and acted accordingly.

The government now to be overthrown was given after Israel had tramped out of the wilderness into Canaan in 1575, B. C. As a Divine concept, it was the best government on earth. It was based on 70 cycles of 50 years each and so constituted that at the end of its sojourn of 3,500 years, (which is to take place in 1925) men would walk with God and talk with Him as Enoch did.

But Satan intervened. Unless such a compact for personal liberty could be destroyed by kingcraft, the political career of the wicked one would soon come to an end, hence that cry for a king. It was the prelude to that pro-German cry for the Divine right of Kings but lately heard.

With that wisdom which has always characterized the evil genius of deceit, Satan soon perceived another peril to his own existence in those days of Sabbath Rests, Pentecostal Feasts, Seventh Year Reformations and Fiftieth Year Restitutions afforded by the Jubilee Cycles. It was a government anyway where trust combinations and millionaires would bankrupt themselves every year of Jubilee. If now, in addition, the poor man was to have a restitution of rights at stated periods of time, debts cancelled every year of Jubilee that he might have another chance again in life, and slaves freed from bondage after a time that they, too, might not always be held in servitude, the Cycles then would render null and void the aristocratic ideal and nobility would no longer be protected by the State. For despotisms held that if a man was born a slave he should be kept a slave. If that was not true then the restoration of Israel would give birth to an international freedom.

So it came to pass evil spirits were sent out in quest of a king. It was a cry for kingcraft, and God granted the petition but contrary to His will. "They have not rejected you, but they have rejected me," said the Lord unto Samuel. It was the work of evil spirits.

The last Jubilee held for a period of 2500 years was in 625 B. C. The clarion notes for the next celebration were not heard again until the year 1875. The emancipation of the Jews of Algiers in 1871, as a result of the war in 1870, had made that last celebration possible.

The Babylonian captivity took place in 606 B. C., and Gentile Dominion began at that time. By prophecy it was to continue Seven Times. See second and fourth chapters of Daniel. According to the Hebrew method of reckoning Seven Times (360×7) would give 2520 years. That would reach to the year 1915 for the beginning of the end of the Divine Right of Kings.

The Seven Times allowed for that right was one thing, and the four dynasties set for the beginning of the ascendancy of the Jews, was another. But Pastor Russell got the two statements mixed. The ascension of the Jews—the Zionist movement—began at the time the throne of France was cast down September 2, 1870, (Dan. 7:9) but Gentile Dominion was not to end until the full return of the Jews, according to the history of the Jubilee Cycles.

It is evident from the above that Satan was in a conflict for the destruction of the Jubilee Cycles in order that the restoration of Israel might never take place. If the Cycles could not be destroyed Satan would be forced into outer darkness after the Seven Times of Gentile Dominion had come to pass, hence the fight for his own existence.

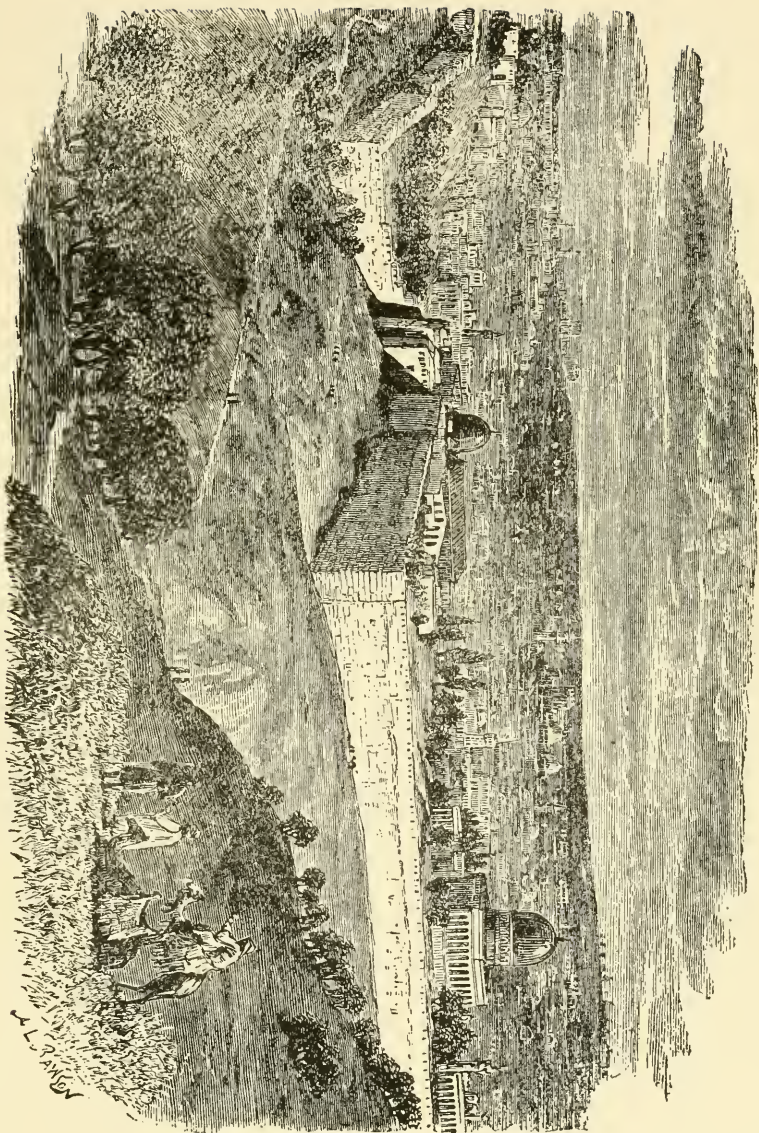
The Darwinian plan for the survival of the fittest was thereupon to be overruled by Providence. It was to be rendered null and void by a survival of the weakest that by times and the dividing of times the Jews might come into the ascendancy, and Israel restored again to her Abrahamic possessions, as promised to them. This was to be accomplished by the restoration of Israel in 1925.

Therefore, not by chance, but by Divine arrangement, the last celebration in 625 B. C. was the nineteenth one, leaving 51 more cycles yet to come. How wonderful are God's ways.

But no joyous feast could be observed while the children were in bondage, during those twenty-five hundred years of servitude. Nevertheless, the remaining 51 cycles were completed by the first hegira in 1874, leaving the 50 Jubilee celebrations for annual feasts during the time of the Zionist movement; for 50 Jubilee occasions during the fifty years between 1875 and 1925.

After the Franco-Prussian war in 1870 it must have become plain to St. Paul's Man of Sin that different streams of prophecy were then meeting for a conflict between Democracy and Absolutism. It was a meeting not only for the destruction of monarchies, (Jer. 30:11) but for all forms of Autocracy in both Church and State. The rise of republics and the downfall of dynasties since that time verify that statement.

It also became an accepted fact long ago that the return of the Jews to Palestine was a foregone conclusion. Everything that has taken place with that march Zionward, from the time Max Nordau first led his colony into the promised land in 1874, to the time of the gift of Palestine by the British Government to the Jews for a homeland, just made, gives sufficient proof that the Wicked One must have been well aware that if by some strenuous effort the international birth of a new freedom was not prevented his political reign on the mundane sphere here below would soon come to an end.



View of Jerusalem From the Spot Where Jesus Wept Over the City.
FIVE DAYS BEFORE THE CRUCIFIXION. WHEN THE "DISFAVOR BEGAN."

CHAPTER IX.

JEREMIAH'S DOUBLE.

While Israel was learning to make bricks without straw, she submitted to her cruel bondage in Egypt and thanked the gods that it was no worse. After she waxed fat in the Wilderness, doing nothing but eat bread rained down from Heaven, like Jeshurum, she kicked. Manna from heaven and quail from God's storehouse surfeited her. It made the children lust after onions and garlic and the fleshpots of Egypt again.

In 1575 B. C., Israel tramped out of the wilderness into Canaan with shoes on her feet that had not waxed old for forty years. She entered the land of promise with a lot of experience, and as long as she had no money to bother with, and only faith in God to live on, she did splendidly.

As a nation Israel had her birthright at the bedside of Jacob when that old patriarch died in the year 1813 B. C. Jacob was the grandson of Abraham, the friend of God, and that was a creditable relationship, but Jacob's own life hardly reflected one worthy of his Abrahamic descent. As a double life it symbolized that of Israel, which has not been above reproach. The way Jacob talked to his twelve sons as the representatives of the Twelve Tribes of Israel, gave the impression that his boys, and not himself, were the source from which all of Israel's backslidings came. The way he stole Esau's birthright hardly indicates that, after getting two of Laban's daughters for wives, then hoodwinking the sheep at the watering troughs, was not creditable. It all led

to a disagreement of course. Then Jacob picked up his belongings and left, and everything else grised and ring-streaked left with him. They were Jacob's by agreement and Laban couldn't say anything, but the farm mourned its loss. About all the stock from the barnyard was gone, all that was off color, at least.

Jacob's double life symbolized "Jeremiah's Double" which the prophets talked so much about. As long as Jacob was getting riches and dreaming dreams about angels ascending and descending on the ladder from earth to heaven, everything good came his way, and he thought well of himself. It foreshadowed the life of Israel for eighteen hundred and forty-five years, or during the one-half of that long period of time known as Jeremiah's Double, when God's favors were showered down on Israel like bread from heaven. Then God hid his face and it was one continuous period of "Disfavor" for the next eighteen hundred and forty-five years, or from the time the fig tree was accursed until the Franco-Prussian War opened the gates for the Jews' return to Palestine. So everything was heavenly for Israel until the crucifixion of Christ. Then God's blessing ceased, or until the Jews had paid "Double." Isa. 40:2.

The weeping of Jesus over Jerusalem five days before he was hanged on a tree was symbolized in a measure by Jacob's loss of Joseph with heartburnings for the life of his son. The weeping over the lost sheep of Israel until their return at the time appointed, was infinitely more than Jacob's grief, but in both cases sadness was near unto death. Weeping was changed to tears of joy when Joseph was found. His exaltation to a place by the side of Pharaoh on the throne

enabled Jacob's little company with wagons laden with corn to return to Canaan singing all the way.

After Israel began her return to Palestine in 1874 she had fifty Jubilee celebrations to make up for those lost while in captivity for twenty-five hundred years. It was now to be a yearly Jubilee feast from 1875 to 1925. The command had gone forth: "Comfort Israel. Her warfare is ended. Her iniquity is pardoned. She has now received double for all her sins." Isa. 40:2.

In both cases referred to above Canaan was the haven of rest. Jacob was gathered unto his fathers at the time of his death, and Israel is now returning to her new home while angels are singing because the restoration of Israel is near at hand.

The Jews were the discoverers of the Deity and idolators from the beginning. To them were committed the oracles of God after which they rejected the whole plan of salvation. They had now to pass under the yoke of Gentile bondage. Nevertheless God's love for his people remained. His continual favors were marked. Never in the history of a conquered race has there been a Daniel advanced to power, and with others of his friends made princes of a kingdom. No maiden in bondage but Esther was ever made queen of a realm. Only the hand of Providence could bestow such favors, and the same continued until the rejection of Christ at the time of his crucifixion. Then God's favors ceased.

"THE DISFAVOR."

When Christ came the question was asked: "Will the kingdom now be restored to Israel?" But sin and iniquity

barred the way of Israel's exaltation to righteousness, making the restoration impossible. The command to the disciples was to go, not to the Gentiles, but to "The lost sheep of the house of Israel," for it had always been Jew, then Gentile. But the Jews rejected the call. They should have remembered the cry of the Prophet Zechariah (9:12), "O, daughter of Zion! Shout, O daughter of Jerusalem! Behold thy King cometh unto thee." But they would not. "Ye prisoners of hope; even today I declare that I will render 'double' unto thee."

But sin and iniquity had crossed this warning out of the minds of the Jews. Too much prosperity had spoiled the children. There remained the awful remedy of severe adversity. They were left for the salvation through a pathway of the darkest ages of Europe, studded with fagots, and funeral pyres and massacres. The 144,000 of the redeemed were in this way to come into the one thousand years of Christ's reign on earth. But because of that way Jesus wept over Jerusalem, crying out from the sadness of his heart: "Behold your house is left unto you desolate. Ye shall not see me henceforth, till ye say, blessed is he that cometh in the name of the Lord." Matt. 23:38-39.

*Note: Substantially the above statement is correct. It must be remembered, however, that God's "disfavor" virtually ended in 1871, when a wholesale emancipation of the unpopular and despised race of the Jews of Algiers took place, making the hegira of 1874 possible, and the Zionist movement of 1878 a practicability by the Berlin Congress of the nations in that year. As all parties agree that the time of the crucifixion was the turning point, biblicists may find that the "favor" and "disfavor" was each 1839 years instead of 1845. We do no violence to some authorities by leaving out of the calculation the six years for dividing the land of Canaan, which would end the "disfavor" in 1871.



—LeMarr in Philadelphia Record.

THE BOLSHEVIST TRAP

CHAPTER X.

DANIEL'S FOURTH KING.

The rule of the Gentiles over the Jews began to grow harsh and cruel in the time of the Cæsars. The children had enjoyed God's favor in remarkable ways under the three preceding dynasties, but after the rejection of Christ it was destined that they should be punished as had before been pronounced against them by the prophets because of their sin and iniquity. It was to that end that Daniel's Fourth Kingdom should equal in point of time the preceding ages of Israel as a nation favored of God, from the time of her birth in 1813 B. C. to that of the Crucifixion. The fourth kingdom does that. It had its origin in the time of the Cæsars, and its termination when France—as the eldest daughter of the ten-kingdomed government, fell in 1870. That disaster to the French monarchy brought about the wholesale emancipation of the Jews in Algiers in 1871, making the Zionist movement a possibility at the time of God's disfavor to the Jews equaled that of his favor.

This severity of the Roman rule over the Jews began early in the first century of our Christian era. Romanists were under the impression that the Jews belonged to an impure race of people, and that they were despised of the gods. Tacitus, the historian, born in 51 A. D., says that they came to be called Judea by the barbarous lengthening out of the word "Ida," the name of the mountain in Crete where they came from about the time Saturn was driven from the throne by the forces of Jupiter.

Pliny the younger, a Roman Praetor, born in 61, proclaimed it due to his Emperor, Trajan, that his statue should be cut in ivory or cast in gold, and that the choicest victims should be sacrificed to his divinity. The Jews were the race proscribed. That a Jew could not bow down in adoration to a Nero, or to some other infamous Cæsar and worship such a being for his god, could not be understood by Romans who believed that it was the will of their gods that all such people should be punished with death.

When Jerusalem was destroyed in 70 A. D. and the Jews killed and scattered among the European nations their troubles began in earnest. For eighteen hundred years they were to serve heathen nations and to be without a king or a prince or a sacrifice or an ephod. Hosea 3:4. And under these restrictions they were expected to worship the gods of the heathens. Titus supposed that once the citadel of the Jews, the Holy City of Jerusalem, itself was destroyed, that they would then readily adopt the religion of their conquerors, but it is needless to say Titus was mistaken.

The papal kingdom came up out of the Roman Empire. As connected with Daniel's fourth kingdom, we speak of it as a political power now; it necessitates consideration aside from the Roman Empire or any of the other kingdoms which followed, but it came up out of them as the prophet says, as a seven-headed, ten-horned beast out of the deep sea, and truly the symbol for trouble was well chosen. The Emperor Justinian (527-532) who laid down the rule of faith for the Jews to go by, began those wars that troubled the waters of the deep sea at that time on the principle, says Gibbon, that the guilt of murder could not be applied to the slaughter of unbelievers. Gibbon would better have said the time had

now come to answer that prayer, "Let his blood be on us and our children." Matt. 27:25.

THE CHURCH OF TEN KINGDOMS.

That prophecies might not become known before the time intended, dynasties were called kings and governments symbolized as beasts, and the time of Gentile dominion exercised over the Jews named as Seven Times. Beasts and dragons and false prophets, were all to be destroyed. They flourished in the time of both the Roman Catholic and Protestant religions, but were not of them.

There were five governments denominated beasts. After the Babylonian came the Medo-Persian, or rami with two horns; the Alexandrian or he-goat, with one notable horn; the Church with the ten kingdoms or the beast with seven heads and ten horns, and then republics or the beast with two horns like a lamb. The two horns of this last named beast has its power represented by the two branches of all parliaments and legislatures. Rev. 13:11.

The Roman beast was unlike any other beast ever created. It had to be described, as it could not be named. It consisted of ten kingdoms, viz: (1) The Visigoths; (2) the Suevi; (3) the Franks; (4) the Burgundians; (5) the Vandals; (6) the Saxons; (7) the Britons; (8) the Gepidae; (9) the Alemanni; (10) the Astrogoths. This list is given by Sir Isaac Newton, Meade, Lloyd, and others. Those ten kingdoms developed in history, between the years 395 and 500, which Daniel had seen centuries before as the ten horns upon the fourth beast. The Visigoths, or western Goths, who entered Roman territory under Alaric a few months

after the death of Theodosius in 395, finally settled in that part of Spain known as Portugal, and established their kingdom there in 472. The Franks entered Gaul, now France, about 407. The Burgundians entered the same country about 413. The Gepidae were a German tribe, and so were the Alemanni, who subjugated that part of the country now known as Alsace. The Astrogoths came into Italy and established their kingdom there in 493.

The seven heads of this beast were the seven supporting powers of the Church. The Church itself was symbolized as a little horn with eyes like the eyes of a man, signifying Episcopacy. This horn came up afterwards, as prophecy says, in the midst of the ten horns, an event that did take place when Phocus made Boniface III, (606-610 A. D.) universal bishop, or Pope of the whole Catholic world.

This kingdom devised by man, was ordained of God the same as the others. Rom. 13:1. No more exalted idea of a government could be conceived, no matter how apostate it may have become. Its very apostacy may have had a mission. The Jews were destined to be punished and the fourth beast was created for that purpose. Their rejection of Christ as their elder brother and Savior merited the punishment they received, and the dark ages of Europe were in part the Divine plan of Gentile dominion. The basest of men have been given rule to work out the providences of God, and in this case the fagot, the funeral pyre, the auto-de-fes of Spain, the Spanish Inquisitions, and the Bartholomew massacres were all in line with prophecy, that the little flock of 144,000 for ministerial work during the millennial reign might become chastened, and redeemed by sword and fire for that highest and holiest of all servitude during the day of judgment of one thousand years.

In the year 800 the Pope separated from the Eastern Empire, which had declined in power, and united with France under Charlemagne. In 961 Saxony, under Otho, succeeded France as the protecting power of the Pope. In 1024 the house of Franconia received the papal favor and crown. In 925, Swabia came to the front as the supporting arm of the Pope. In 1450 Spain became the ruling Catholic power. In 1713 Austria came next and held it until 1779, and from thence to 1792 [which completes the 1260 years after Justinian's edict in 532] or the time when the head of the beast (autocracy) was wounded to death but did live again. Rev. 13:4. This statement of John the prophet is verified by the return of monarchy to power again after the French Revolution in 1789-1792 which was the ending of the persecution of the Jews, begun under Justinian 1260 years before that time. France became the supporting power again under the reign of Napoleon III. This terminated the Temporal Power of the Popes just 1260 years after the creation of the Holy Roman Empire for a purpose. And now that the Jews have paid double for their sins and iniquities they are to be returned in peace to the Fatherland. In the meantime the Churches, Catholic and Protestant, are uniting with best endeavors for the destruction of all dynasties and to this end Christ came also: for autocracy came not of God but of the Devil.

CHAPTER XI.

JOHN'S LAMB.

Rev. 13:11.

Five governments denominated beasts by prophecy have ruled since Gentile Dominion began 2520 years ago. Four of these governments held sway from the time of Nebuchadnezzar in 606, B. C. to that of Napoleon III, in 1870. His reign over France, as the eldest daughter of Daniel's Fourth King, was brought to an end by the change of dynasties to republics at that time. It was at that time absolutism lost out in the church by the abolishment of the Temporal power of the popes, for by that time the Lord had received "double" at the hands of the Jews for all of their sins.

This punishment of the disobedient Jew for the crucifixion of their elder brother harks back to the time of the Babylonian captivity as a result of that disobedient cry for a king in the time of the Judges. Because of that cry, Israel was carried off to Babylon when Gentile dominion began for a period of "Seven Times" (606 B. C. to 1915 A. D.). The year 1915, therefore, gives the date for the beginning of the end of the Belshazzar-Hohenzollern line of kings, from the time of Nebuchadnezzar to William II, Rex of Germany inclusive. But the time of Daniel's four kingdoms extended only from 606 B. C. to 1870 A. D. It was at the close of Daniel's last kingdom (France) that John's beast with two horns like a lamb, was created. Rev. 13-11. For the apostle plainly states that it was after the fourth beast (described

in Rev. 13:1) had ceased to exist. History in fact agrees with prophecy, that it was after the "Lord had received 'double'" for Israel's sin and iniquity. Besides prophecies had not met before the war of 1870, for the destruction of the line of Daniel's kings that the Jews might return to Palestine. It was at that time, therefore, after Jeremiah's Double had been fulfilled, that the command went forth, "Comfort ye my people; speak comfortably to Jerusalem, for her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isa. 40:20. And what people now is being blessed more than the Jews?

That was a cry which made the War of 1870 a holy one for destroying the last of the four beasts, whose Divine commission was the punishment of the Jews, because of their cry for a king in the time of the Judges, and because of their crucifixion of Christ.

During the reign of the Babylonians, Medo-Persian and Macedonian kings, marked favors had been shown to the Hebrew captives. In the time of Esther and Mordecai, the enemies of the Jewish race had been destroyed; otherwise there would have been no Zionist movement started in 1874. But the Jews forgot these things by the time Christ came, and his crucifixion made necessary that fourth king, whose work was to answer the cry of mockery—"let his blood be on us and on our children."

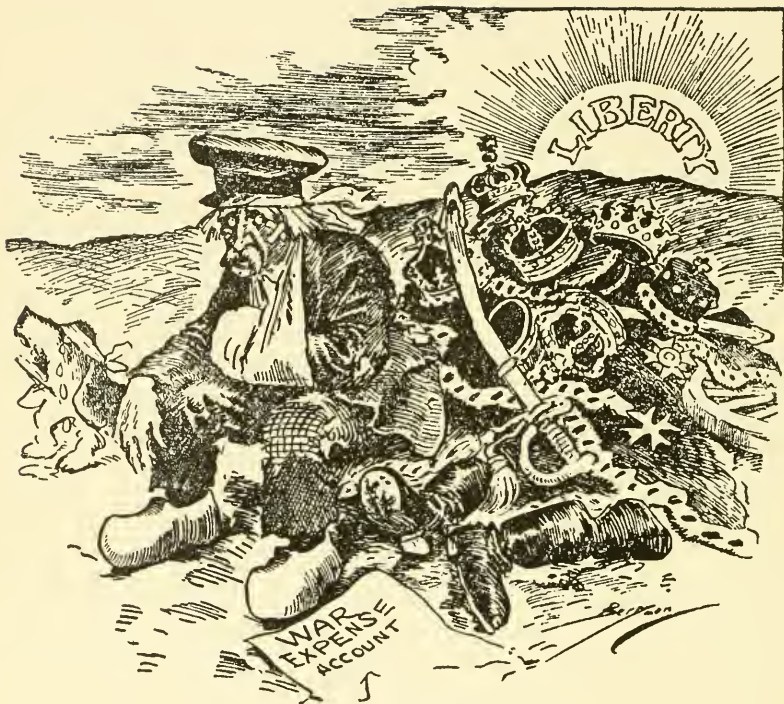
The work of the fourth beast began in earnest in 70 A. D. when Jerusalem was razed to the ground and the Jews scattered among the different nations of the earth. Its work was still better emphasized in Justinian's edict, 529-532, which declared that the "guilt of murder could not be charged

against the slaughter of unbelievers.” This edict remained in force by prophecy 1260 years, or until the head of the beast, i. e. the monarchy of France, was wounded by the French Revolution—1789-1792. This wound inflicted on the monarchy was done by the Republic, but the beast was not destroyed until 1870, when under the reign of Napoleon III, the last dynasty of Daniel’s four kings was given to the flames.

Had the Jews given heed to the Gospel of Christ as preached in its simplicity and purity by saints like Bernard of Clairveaux, Peter the Venerable, and by evangelists like Francis of Assisi, high heaven would not have permitted the claws of the Dragon, with its thumb-screws, its funeral pyres, inquisitions and auto-de-fes to become destructive of the race that was to evolve the twelve thousand saints from each of the twelve tribes of Israel for the glorious body of our Lord; but He who created evil as well as good, darkness as well as light, had also issued an edict that “God’s Disfavor” to his people was to continue until prophecies met, for the return of Israel to their Abrahamic possessions in the Fatherland, a thing impossible of accomplishment before the Jews had paid “double” for all their sins and iniquities.

Israel had always been a stiff-necked race, even under reigns like those of Charlemagne and Henry II of Germany. Their rebellions made the Temporal Power of the Popes under the name of the Holy Roman Empire become a Divine necessity. This institution as established by Phocas and Pope Boniface in 606 A. D. had its work performed during an existence also of 1260 years. Then by the Divine plan of the Ages, its power was abolished by Victor Emanuel, King of Italy, for Israel was now to become freed from the power of absolutism.

So the fifth beast, John's Lamb, had a different work to perform from that of the fourth beast. Its mission was to destroy Dragons, not Jews. As a Divine concept, it harks back to the time of the Jubilee Cycles, which gave Israel a Democratic commonwealth nearly four thousand years ago. As an opponent of kingcraft, it has been in a conflict with absolutism ever since. After the fourth beast was destroyed, it has been successfully paving the way of the Zionists since the beginning of their movement in 1874. As a destroying factor, John's Lamb began its work at the time Daniel saw thrones cast down, at the battle of Sedan on September 2, 1870, (Dan. 7:9) and its work now has been the destruction of the German Dragon. The statement but recently issued by President Wilson, "That there can be no status quo, ante-bellum condonations granted," is but the voice of prophecy again in the process of fulfillment. That voice is now materializing as a sure word of prophecy by that vox populi from all the nations of the earth, who have drawn the sword that the world shall be made safe for Democracy.



HEAD GEAR AND OTHER ROYAL REFUSE.
IN EVENING NEWS, WASHINGTON, D. C., ON THE DAY AFTER THE ABDICATION OF
WILLIAM II.

CHAPTER XII.

REPUBLICS IN PROPHECY.

Republics have become the dominant political factors of the present age. They have their source from the reign of Louis IX (1226-1270) called St. Louis. His grandson, Philip IV, maintained the principle that all law, justice and right should be sought for in the will of the Sovereign. His determination to bring the Church into subjection led to a conflict with Pope Boniface VIII, which ended in a removal of the papacy to Avignon, and into a subserviency of a long succession of French Popes to French Kings. This was the origin of absolutism and corruption in combination with both Church and State. It was this marriage of the powers that gave the lands of the realm into the hands of the clergy and of the nobility, with the taxes for running the government saddled upon the laboring classes. This, the original difficulty, led to the formation of republics.

“STATES GENERAL.”

There were three classes of society in those earlier centuries of French history. These were the clergy, called the “First Estate”; the nobility, called the “Second Estate”; and the laboring classes, called the “Third Estate”, but without any rights the Clergy or Nobility felt bound to respect.

The time came finally when the King, wanting more votes than the Clergy would give him, advanced the rights of suffrage to the laboring classes, and in this he did better than he knew. This was the origin of the “States General.”

After the King had raised such revenues as he wanted he paid less attention to the rights of suffrage; but while he was spending the people's money and doing as he pleased, the peasant was thinking for himself. Even during the reign of Louis XIV rumbling noises were heard. In the time of that tyrant the poor man was getting tired of beating frog ponds that his lord and lady might have refreshing sleep at night, with nothing for himself to enjoy overmuch but menial servitude.

During the time of Louis XV (1715-1774) princes said you shall, and the people obeyed. During this reign of sixty years the peasant ate his boiled grass and paid the taxes without much grumbling, but under the reign of Louis XVI affairs of State changed. It now came to pass when the people said you shall, that the princes obeyed. The opening of the "States General" May 5, 1789, was the beginning of the revolution when troubles in earnest began, sore and grievous, especially for Louis and Marie Antoinette.

The French Revolution was a great political earthquake. It produced the wound inflicted on the monarchy, mentioned by John the Divine in Revelations 13:3. The loss of fifteen thousand lives at Nantes alone in one month, and fourteen thousand by the guillotine, principally at Toulon, would have been sufficient to have caused "all the world to wonder after the beast with deadly wound," meaning the French monarchy, as stated by that prophecy.

"France called herself a Republic," says Creasy, on the 20th day of September, 1792. On the very day that the battle of Valmy was fought, the poet Goethe was there, and said in a speech made to the troops: "From this place and from this day forth comes a new era in the world's history,

and you can all say that you were present at its birth." Goethe was forecasting the birth of the French Republic of 1870 without knowing it.

The awkward, good-natured, kind-hearted, but impotent King, and his vivacious, ill-advised, frolicsome, indiscreet Queen (1774-1792) had succeeded to the hopeless prospect of a monarchy, but neither of them was fitted for the task before them. The one was destitute of brains, the other of all ideas of any moral responsibility; and both of them were forced to expiate in their own persons, the gross crimes and follies of their predecessors.

The States General had been called by Mirabeau without the King's consent and with the statement "that he and his fellows are here by the will of the people, and no one shall drive them out except by the force of bayonets."

The national parliament had not been convened since the days of Richelieu, in 1641; but the spirit of liberty had neither slumbered nor slept. The cry to arms on July 14, for the destruction of the Bastile, showed that it had been kept alive from the time of the first "Tiers etat." The abolition of the Monarchy on August 10, 1792, inaugurated the "Reign of Terror." Assassination and murder now became the order of the day. Louis XVI was executed January 21, 1793, and his death was followed by that of the Queen on October 16. Marat, the bloodthirsty Jacobin, fell at Paris by the dagger of Charlotte Corday, who won the title of "the angel of assassination," by that deed, on July 13th. Madame Roland and about thirty leading Girondists, the true friends of liberty, were arrested June 2nd, and suffered death, in some cases self-inflicted, in others by the guillotine.

The Republic, under the directory and consulate virtu-

ally ended in 1799, but continued till Napoleon's election as Emperor, May 1804. His career lasted till his banishment to the Isle of Elba in 1815, Louis Napoleon was chosen president by some 5,000,000 votes against 2,000,000 for his opponents. But Napoleon fooled the people and the republic became a monarchy again. A permanent republic could not be set up, however, until the death of the Eldest Daughter of the Church. It was decreed that absolution should begin its death agonies when the "disfavor" of God towards the Jews was to end, that their return to Jerusalem might then begin. That change was to take place after the destruction of Daniel's Fourth Kingdom, by the war of 1870.

The Franco-Prussian War became the Master Key to the situation. It was the time when Daniel saw the prophecies fulfilled, and he "beheld till thrones were cast down," even till now. Dan. 7:9.

But the time had not come before that for the change of the Ages. Only a great work leading up to that change had been accomplished by the French Revolution.

The United States of America had embodied the "Spirit of '76," the glory of which was now becoming envious. The Dutch Republic had been its type and copy, and from that time passive obedience to the altar and the throne both began losing its hold. Greece had always stood for freedom. The abolishment in 1807 of serfdom and all feudal usages in Austria; that of slavery in England, by the Negro Emancipation Bill, of August 28, 1833; the freeing of 4,000,000 slaves in America by the Emancipation Proclamation of Abraham Lincoln, in 1863; that by the Czar Alexander, on February 19, 1861, giving liberty to nearly 50,000,000 Russian peasants, were successful achievements that had great influence not only on France, but on the world in general.

The thirteenth chapter of Revelations completes the prophetical history of republics. John the Disciple, using the same symbols of the older prophet, first describes the Ten Horned Kingdom as was done by Daniel. In verse 11, republics take the form of a beast with two horns, like a lamb. It was not a lamb, but under the guise of its origin, coming up out of the earth, that peaceful condition of life, it "was like a lamb". The two horns stand for the two branches of the legislatures of all republics, and in all congresses and parliaments of the world.

Pastor Russell, apparently obsessed with a desire for the destruction of the Church of England, as one of apostacy, seeks to find in the two horns of this beast that of priest-craft and state-craft. But the symbols are not applicable. They apply to the civil power only. The term "dragon" as Pastor Russell has defined it himself, in no way makes reference to that great Church. In verses 16 and 17 we have the beast in another form still. It is another expose of the civil power which we leave for the "Visions" of Count Leo Tolstoi in another chapter of this work.

In the Divine Plan of the Ages, republics arose for the destruction of the Divine right of Kings and of all forms of autocracy. Its work began immediately after the war of 1870. In Bismarck's North-German Federation the destructive factor is well exemplified in the efforts made by August Bebel and other socialists in the Reichstag, and by Dr. Windhorst and others also of the Church. They were disintegrating factors, so troublesome the German Emperor could have wished he had no parliament, and the Reichstag probably wished the same as to William.

The leaven of republicanism has changed the general

trend of thought in all the monarchies of Europe. It has not only rendered royalties in England and Italy negligible qualities almost, but it has completely overturned political rule in other governments. Brazil became a Republic in a day's time. It gave Prussia a Duma, in 1905; in 1910 Portugal changed to a Republic, and later still it drove absolutism from its throne in China. It overturned the Diaz dictatorship in Mexico, and has become so popular in Japan and in Turkey as to make those countries envious of the more desirable form of political rule. In Russia a dispute has arisen but we have faith in prophecy, and believe the Divine concept in the form of John's Lamb will yet obtain. Rev. 13:11.

The proclamation of republican liberty, with personal rights to all people, was the "good tidings of great joy" to the whole world. Autocracy from that time was doomed. Liberty was announced to every captive. The new dispensation had now set in, and governmental reforms began. The abolition of standing armies and their burdensome taxes became the subject of dispute. The abolition of titled aristocracy followed. Abolition of landlordism was demanded. Calls for temperance reforms, now world wide, were made. Law and order societies had been chaining men from enslaving their fellow beings in many ways. Humane and anti-cruelty societies have been doing a great work since that time. Anti-adulteration societies have been looking after the health of the people, while laws innumerable have been made in the interests of all the working classes. Republics mentioned above have done their part quite valiantly fighting against monarchies. It was for that purpose they were created about fifty years ago. Their slogan has been that of the prophet. "Cursed be he that keepeth back his sword

from blood," (Jer. 48-10) and in obedience to that other injunction (Jer. 30-11). They have been making a "full end of all dynasties" for popular governments instead. They wounded to death the last monarchy under the Old Regime by the French Revolution of 1789-1792, and now, since the time of the movement Zionward in 1874, the destruction of kingcraft, in toto, is determined upon.

The Franco-Prussian war in 1870 produced two of the greatest results known to history. It gave rise to the present conflict for making the world safe for Democracy, but that was only preparatory. The destruction of the present Dragon, the greatest one of all, from Nebuchadnezzar to William II Rex of Germany, came in finally as a part of the Divine Plan of the Ages. As the autocratic end-man of the Belshazzar-Hohenzollern time of kings, the reign of William completes the "Seven Times" period of Gentile Dominion.

Finis Germany! With the abdication of the Kaiser, Modern Germany collapses, and there is no apostolic succession. With that abdication imperial dignity passes away. It is gone forever. It took its rise forty years ago, when Bismarck was the dominant figure, after Germany had triumphed over Denmark, Austria and France, and when the constitution of the German Empire was formed on the 16th day of the fifth month of 1871. It was short lived. Its decease occurred on the eleventh hour of the eleventh day of the eleventh month of the year 1918. It was at that hour the guns fired their last salvo into the ranks of the enemy. Then its arrogant war-lord and his eldest son took their ignominious flight. Thrones now began to fall, in proof of prophecy, and as a fitting tribute to the destruction of the last and mightiest military power of Gentile dominion on earth.

CHAPTER XIII.

VISIONS OF COUNT LEO TOLSTOY.

(New York Sun, August 9, 1914.)

TOLSTOY PREDICTED PRESENT CONFLICT IN 1910.

In January, 1913, the Countess Nastasia Tolstoy sent to the American press the following letter :

"I have the honor to hand you my interview with the late Count Leo Tolstoy, had with him some months before his death. I authorize you to make use of it for the first time, the original copy having been presented to his Majesty the Czar. Hoping that the American reading public will be interested to learn about the prophecies of the greatest genius of our age, I am respectfully yours,

TOLSTOY.

She then describes the manner in which she obtained the interview. In the autumn of 1910 the Czarina had invited the Countess to visit her at her summer place at Peterhof. She was summoned into the presence of the Czar, who explained that he had a confidential mission he wished her to undertake for him. He said that the German Kaiser and the King of England had expressed a wish for a direct message from the old Count Leo Nicolaievich Tolstoy. Being on unfriendly terms with the Count and knowing that the Countess was a relative (a grandniece), he asked her to assist him.

"Tell him," he said, "that if he will in a friendly way send a message through you to me I will send it on to the King of

England and the Kaiser of Germany. It must be something that he has not published before and that he will never publish himself."

A week later, being a guest at her uncle's she delivered the Czar's message, and the following is the conversation given in her own words as it took place between them:

"Very strange," said Tolstoy. "I would be glad to send a message to royalty, but the trouble with me is that I have written all my life messages for the mob. I am not accustomed to the conventions of court diction. However, I will think the matter over."

"Leo Nicolaievich, don't you have any visions of a political nature, or any prophecies on a large international scale?" I asked.

"A good idea!" he exclaimed. "I have had some really strange experiences which I could not publish as fiction. There is something that has haunted me for the past two years. I don't know how to explain the nature of it to you.

"I cannot call it a dream, because I have seen it often while I have been sitting at my writing table. On other occasions it has appeared to me at twilight, before my dinner hour. I am not a believer in ghosts, nor in the spiritualistic explanations of phenomena; but I admit that I cannot account for this mysterious affair."

"Is it a vision?" I interrupted.

"Something of that order, but very clear. So clear that I could draw a distinct picture of all that transpires. Furthermore, I can call up the vision at will. I am almost sure I could do it while you are here. The only difficulty is that I am not able to write anything during the time of the manifestation. My hands are absolutely paralyzed."

"I shall be happy to write down what you dictate," I urged.

"Very good! That settles the matter," he replied. "I shall try for something immediately. Here on the table are paper and pencil. Or use a pen—whatever you want."

In a few minutes I was waiting for the great moment, pencil and paper in hand. My aged host leaned back in his chair, covered his eyes with his hand and relapsed into an apparently comatose condition. For ten minutes he remained absolutely motionless. Then, straightening up like one in a trance, he began in a low and hollow voice:

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus.

"Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair ornaments of diamonds and rubies is engraved her name: 'Commercialism.' As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

"And behold, she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

"The second torch bears the flame of bigotry and hypocrisy. It carries the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

"The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will result in a destructive calamity in 1913.

"In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the north—a new Napoleon—enters the stage of the bloody drama.

"He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the Old World.

"There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs and the Mongolians."

The Countess closes her communication by saying:

"The late author reformer finished, opened his eyes and looked at me slightly confused.

"'Had I gone to sleep?' he asked me. 'I beg your pardon.'

"When I read this vision talk to him he listened gravely and nodded, saying that it was correct. Upon my request he signed the document and handed it to me with a blessing. I

left him the same day, and immediately upon my arrival informed the Czar of my readiness to see him.

"I was received at the court in an informal way and led into the Czar's private study. I handed him the paper. He opened it nervously and read with pronounced agitation.

" 'Well, it's very interesting. I will make a copy for myself, and then forward other copies with a translation to the Kaiser of Germany and through him to the King of England.

" 'The original shall be kept in my private archives. I shall ask the Kaiser and the King not to make any comments on the matter, as I do not like to figure as an intermediary between them and the old man whose seditious writings I do not like, generally.'

"It is because I have heard that one of the royal principals is going to include the secret message in his private memoirs that I take this opportunity of publishing the whole truth about it and how I received the unusual document. The Czar has told me repeatedly that the Kaiser of Germany thinks it is one of the most impressive literary prophecies of this age."

CHAPTER XIV

THE BEAST IN BERLIN

Like Santa Claus, Satan goes from place to place. In 1870 he left the old regime and went to Berlin. A change of heart drove him into the Protestant fold and now he is a Bolshevist.

On September 20, 1870, eighteen days after the battle of Sedan, the troops of Victor Emanuel—God with us—entered Rome and then the ten STATES OF THE CHURCH were annexed to Italy. On October 2, the people cast 40,835 to 46 votes against papal rule, and then the king declared that “the temporal power of the popes was abolished and would remain so.” That was the death knell of the papal hierarchy.

Those 40,835 votes did the work. It was a voice from the people, not from the throne. As a voice from hearts and consciences of the people, it was suggestive of that day “when counsellors will be restored as at the first, and judges as at the beginning.” Isa. 1:26. *Vox populi Dei*, therefore, was the beginning of the New Era. It was the pivotal point around which the ages turned.

Under the old regime everything was done in the open. Nothing was concealed and nothing was hid from public view.

In 1870 John the Divine saw this same old Beast assume a new form and then come up out of the earth, snake-like, and thereafter everything was camouflaged in secrecy. The prophet described it as “a Beast with two horns like a lamb;” Rev. 13: 11. It was not a lamb, but lamb-like, having been seen coming up out of the earth, that peaceful condition of

life, to deceive its purpose as a dragon. Under the old regime this Beast fastened its claws on the Church to corrupt and destroy the teachings of Holy Writ. But under the New Regime it lay hold of the two branches—two horns—of all legislative bodies in republics to destroy the foe of its own existence. Its latter career was begun when the republic of France was formed in 1870, and it will end when Bolshevism is destroyed, when the Beast and the False Prophet are consigned to the flames.

When Satan fell from Heaven because he could not ascend above the stars he found a resting place in a dynastic stronghold, and that is the reason he is a Hun. It was natural he should take up his abode with William the Last in the Bundesrath, where consultations could be constantly held and the mind of the Emperor continually overpowered by his malign influences. Bismarck became subject to this inspiration which accounts for his "blood and iron" policy, and of the growth of the Krupp Gun Works at Essen where the 40,000 electric bulbs gave spiritual light to illuminate the great minds at Potsdam when the war was planned. With such aids it was not difficult to understand how a world-wide conquest of the earth was to be made.

The fight against republics originated in the Bundesrath. From those headquarters poisonous propaganda directed the work. Not only force was to be used, but lies were to be told with gold dust to blind the people whenever needed. Legislation was to be controlled. Not as of yore when kings and great lords of the earth were crowned and uncrowned by the popes of the Church, but rulers were to be made to order. Money kings were to buy them up. An age of commercialism, not of religion, ruled the world now.

Whole legislatures were to become dragonized, the chief factors were to hold sway in Church pews while directing their agencies in the halls of Congress; and while their money buyers kept busy they were to pray without ceasing. During the present war the Devil has made about 35,000 millionaires all told so the gossips say, and he has done it largely as a Christian gentleman and for the good of the country.

The fight against imperialism was made in the Reichstag. Von Windhorst and other friends of liberty made William wish he had no Reichstag and their wish was the same as to the Emperor. Von Windhorst was a representative of the Vatican, prime minister of Hanover, a strong antagonist of militarism and a bitter foe of Bismarck. Under the old regime the Beast guillotined heretics because they were not Catholics but in these latter times more Catholics than other folks were killed. Von Bissing, Governor General of Belgium, killed everybody that would not worship the Beast. Rev. 13: 16-17. He made Flanders over into a graveyard and the land of Belgium a burning hell that both body and soul might be destroyed. Von Bissing was only one of the many arch fiends who did the bidding of the Devil and his son Wilhelm.

Emperor William no doubt verily believed he was Jehovah's sword. It was a conviction forced upon him by the Devil. It was a strong delusion and accounts for him fulfilling St. Paul's description of Anti-Christ. As a fulfillment of that prophecy, hear the blasphemer in his own words:

"I am Jehovah's sword. Remember you (my army) I am God's elect for this work of mine. God's spirit has descended on me because I am Emperor of Germany. I am Jehovah's sword, His representative instrument of the Most

High. Woe and death to those who resist my will and to all who do not believe my mission and to cowards in my army. The enemies of the German people shall perish. God commands their destruction. He it is, through me, commands you to fulfil my will." II Thes. 2: 3-4.

But now the former Kaiser is more worried over the expectation of a visitation from the Hohenzollern family ghost than over the prospects that a tribunal of the five great powers who will try him for his crimes, according to the *Watch on the Rhine*, a newspaper which gives the following history of that apparition (the Hohenzollern Ghost). The paper says:

"The Kaiser in his haven of refuge at Amerongen may suffer from dyspepsia, ear trouble, paralysis, nightmares of St. Helena and strange visitations, but if we are able to believe reports his greatest agony comes from his expectations of a visit from the 'White Lady,' the family ghost of the Hohenzollerns. The appearance of the 'White Lady' is supposed to portend the death of the monarch whom she visits. For many centuries past stories have been told of her appearance before the rulers of Prussia just before their death.

"There are many stories of the origin of this apparition. The tale most widely accepted is that the 'White Lady' was Conigunda, Countess von Plassenburg. When but a girl she was married against her will to an old count, Sigmund von Plassenburg, who died a few years later. Free then to do as she chose, she fell in love with Albert of Nuremburg, one of the ancestors of the House of Hohenzollern, but he did not return her love. Thinking that he objected to her two children, she had them slain. But instead of marrying her Albert had her seized tried and condemned to death.

"When the time for her execution came she pronounced this curse on Albert: 'When you come to die I shall be there to haunt you, and no member of your family and your descendants but shall be troubled by me at the time of his death.'

"The first appearance of the ghost to any of the Hohenzollern dynasty, so far as we can learn from history and legend, was at the time of the death of John George of Brandenburg, in 1598. From that time on she is purported to have appeared many times. When Frederick William, the father of Frederick the Great, was an old man, ill and half starved, the family Nemesis appeared to him—a tall figure in white with arms outstretched. He died two days later.

"It is said that Frederick the Great laughed at the superstition and declared he would like to meet the 'White Lady.' According to the story, he heard a swish of garments behind him and turning, beheld a white-clad phantom. The King advanced toward the spirit half suspecting some trick, yet half in terror, but it finally vanished. Four days later he died.

"In 1840, just before the death of King Frederick, a whole detachment of the palace guard is said to have seen the 'White Lady.' And when old William I died servants and guardsmen alike assert that they saw the apparition. The 'White Lady' is also reputed to have put in her appearance when the Kaiser's father was nearing his end."

It would seem from the above, that when the Kaiser fled from his job in Berlin the firm of "Me and Gott" dissolved partnership.



CHAPTER XV

SATAN'S HAND REVEALED.

The war of 1915 just closed, with the collapse of four empires involving the lives and fortunes of 321,000,000 people, took its rise in a cry for kingcraft 2,500 years ago. That cry evolved a monarchy for the State in 606 B. C. and a rule of absolutism for the Church in 606 A. D. It all resulted in a Gentile Dominion of Seven Times (606 B. C. to 1915 A. D.) for the State and an autocratical sway over the ecclesiastic affairs of the Church for Three and One-Half Times, or from 606 A. D. to 1870, A. D.

To suppose events so momentous took their rise from sources other than from high places of wickedness would hardly measure up to the results attained.

Only the wicked one himself could have so successfully planned the overthrow of the old Commonwealth of Israel. To him, therefore, and to the work of his beasts we must look for the solution of this question.

From the time Eve was deceived Satan's object has been to destroy both Church and State. His poisonous propaganda completely destroyed the pre-Noachian government; they brought destruction to the Divine plans of a rule by Cycles, the results of which brought about this last war. But Satan's fight against the Jews, from the time of the Abrahamic covenant, until their ascendancy began in 1874; and from that time until their restoration in 1925 for his own existence in the autocratic world, is the subject in particular just now. Under that regime an incarnation of Satanism held

sway throughout the whole reign of Daniel's Fourth Dynasty from the time the fig tree was cursed and until God's disfavor was removed by the wholesale Emancipation of the Jews of Algiers in 1871. Up to that time prophesy refers all malign influences to the work of Daniel's Beast, Chapter 7. After the change of the Ages, that same old Beast changed his form to adapt his work to the requirements of a Protestant rule, and as outlined in the thirteenth chapter of the Book of Revelations, but the two Beasts were the same. The first beast materialized when the cross of Christ first appeared. And then a fight began of which we will now speak.

It was during those earlier years of the first century of our Christian Era that those ten tribal nations before mentioned, formed their respective governments. Under the benign influence of Christianity they also became awakened to the needs of a righteous form of rule which in time led to a primacy under their respective bishops for the propagation of the Gospel of Good News.

The cross of Christ had arisen in the East and nations were bowing before it. Life eternal had come from a sight of that cross, and that was a menace to Satanism. Death to sin was its portent, and as it was a living God now to believe in and not a dead one, as in the days of the other Roman gods, Satan aroused himself for the destruction of the new faith.

During those earlier years a strong fight had to be made against the gods of heathenism from the time the worshipers of Zeus, Alexander's god, down through the ages until the close of the Diocletian persecution, in particular, which ended in 305, A. D., but the followers of the new faith were equal to the occasion. The disciples of Christ proclaimed the new doctrine everywhere. St. Peter and St. Paul preached

Christ and nothing else. It was Christ and him crucified by all the disciples. It was the theme for Polycarp, the disciple of St. John, for Clement and for all the other Church Fathers. The missionaries of Francis of Assissi traveled over Egypt, North Africa, Spain, France, Germany, Hungary and England. Later preachers like Bonaventura, Anselm, Peter the Venerable and St. Bernard of Clairvaux, never tired preaching the Word. And Satan became a disciple too.

THE OLD BEAST

In 529, Justinian became Emperor in the East. In 532 he issued his famous decree, which declared that the guilt of murder could not be charged against the slaughter of unbelievers. He verily thought he was doing God's service and Satan's much sought opportunity had come. He had signally failed under the premiership of Mordecai, but now the Jews were proscribed and everything looked propitious. As a race the Jew was despised because of his sins and iniquities. He had first discovered the Deity, then crucified the Son. He deserved death. His prayers had been when mocking his elder brother on the cross, "Let his blood be on us and our children," and that prayer was now to be answered.

That was the beginning of the era of gloom and sadness for the children of promise, and it was no wonder Jesus wept over Jerusalem. But it was by the way of sorrow and persecution the salvation of that people had to be evolved. The 12,000 from each of the twelve tribes of Israel for the 144,000, as the chosen elect left no other way, because of the sin of unbelief, for an entrance into the highway of holiness, but by the rack, the thumb-screw, the funeral pyre and by the auto-de-fes and Spanish inquisition, which seem to us now

as horrible methods for the conversion of the sinner. But God, who created evil as well as good, darkness as well as light, permitted autocracy to hold sway over the consciences of the world from the time of Justinian 529-532 to 1789-1792, a period of 1,260 years. But after the reign of Louis XVI, the books of France were freed from those cruel statistics and thus the times and the dividing of times by prophesy ended the life of those horrible methods of punishment by Divine appointment.

THE CHURCH DRAGONIZED

Satan fought for the Divine right of kings from the time of the Captivity in 606 B. C. From the year 606 A. D., until 1870, the dragon had his claws on the Church. It was at that time the Devil inspired Phocus 606-610 to murder the emperor and ascend the throne himself. Then Boniface III, having crowned the parricide, was, in return for the blessing, made Universal Bishop.

The papal hierarchy, spoken of by Daniel 7:8, took its initiative from that event. Gregory I., when quoted by Bishop Strossmayer, 1,260 years later, at the Ecumenical Council in St. Peter's, Rome, said anyone taking upon himself the title of Universal Bishop was anti-Christ. Martin Luther says this was the origin of the temporal power of the Popes and as that power was abolished three and one-half times afterwards, prophesy became verified.

It was between the years 610 and 1870, the Holy Roman Empire, so called, held sway. Under Charlemagne's reign no better form of government ever existed. Could all the kings of those Dark Ages have been like Charlemagne and

Henry II, and the Pontificate made up of clerics and monks like Anselm and St. Bernard, no objection could ever have been made against the marriage of the powers of State and Church. But the Beast of autocracy would not have it that way. Charlemagne would have no lord Pope over him. Under his reign the King and the Pope worked harmoniously together but along parallel lines only. Under the imperial sway of that great ruler, the Church was protected, her prerogatives were guarded, but as a defender of the faith the faithful were compelled to give obedience to the State the same as to the Church. Over affairs temporal, Charlemagne regarded his own reign of equal importance to that of the Pope, and not any less so than that of his Holiness, who was the Vicar of Christ, over affairs spiritual. That he did not consider the Pope infallible is evident from the kingly way he sometimes rebuked him.

Under the reign of the temporal power of the Popes, all this was changed. The Church now became a hierarchy. Because of that change England was the first of that ten-Kingdomed Church broken. It originated in a quarrel between Lanfranc, Archbishop of Canterbury, and Henry I, king of England, over the question of lay investitures. It was that old quarrel from the beginning which in the time of Henry II resulted in the murder of Thomas à Becket, now St. Thomas. And it continued down through the centuries to the time of Henry VIII, when the clergy of the English realm renounced their allegiance to the Pope of Rome.

France was the last of the ten horns to be broken. That work was accomplished largely by pontiffs of the vilest class.

During the times of Tiberius and Caligula reappeared potentates of the Church with frightful corruptions prevail-

ing. The reign of harlots was brief but terrific. It led to a very great degradation of the papacy.

Prior to the violent taking of the papal chair by Sergius III, 904 A. D., there had been nine Popes in thirteen years. One had died so hated his body was disinterred, stripped, mutilated and thrown into the Tiber. His successor was twice deposed for scandalous wickedness and his successor was strangled in prison. Pope Leo V, 903, reigned two months, was thrown into prison by one of his presbyters, who in turn was ignominiously expelled in less than one year. Under Sergius came Theodora. The mother and her two daughters, Theodora and Marozia, dissolute women of the lowest type, but who for years governed the pontificate, bestowing upon it their lovers and bastard sons. Theodora, the elder, under the name of John X, made one of her lovers Pope in 914, but Marozia had him surprised in the Lateran palace, thrown into prison, and later suffocated with pillows. Shortly after that, a son of her own, whose reputed father was Pope Sergius, was raised to the pontificate under the title of John XI. A little later he was thrown into prison, where he languished until his death. At last came John XII, the grandson of this same woman. He was raised to the papacy by heavy bribery at the age of nineteen years, 956 A. D. By him the pontifical palace was turned into a vast school of prostitution. Devout women, through fear, no longer made pilgrimages to Rome. This foul desperado was murdered in an adulterous rendezvous by the dagger of the injured husband and died without the sacraments.

The Pope Benedicts were largely like those just named. Benedict V was degraded and banished; Benedict VI was strangled in a dungeon; Benedict VII put Boniface to death in

the castle of St. Angelo and seated himself in the papal chair. At last came Benedict IX, the worst of them all. He was raised to the papacy at the age of twelve years. Victor III, one of his successors, declared he led a life so foul and execrable he shuddered to describe it.

It is not difficult to imagine what the Devil wanted with Popes like those to sit, blazing in purple and gold on a lofty throne. Drunkenness, robbery and brigandage was a general curse in the Churches, while the general impression prevailed that everything in Rome was venal. To a fearful extent drunkenness was the habit in the monasteries and vices viler than drunkenness were common. Therein arose those cess-pools of iniquity, which not only resulted in the abolition of monasteries, but in the loss of those valuable libraries which the monks of prior ages had written and transcribed for medieval Europe.

The downfall of Ireland in 1152-1172 can be attributed to those causes. This trouble also had its origin in an illicit love affair and resulted in a nest of bastards of the lowest and vilest kind coming into possession of Irish lands as English lords, whose descendants are now great men, so said.

In 1152, the tyrant, Dermot, the last king of Leinster, was driven from his kingdom for kidnapping the Lady De-voorghill, wife of O'Ruarc, King of Breffny's Castle. The exiled monarch sought aid of Henry II, to be restored to his throne at Ferns and Henry wanting a lordship over Ireland, gave Strongbow and his cousin,—Germans—relatives in South Wales, privileges to hew out for themselves fortunes from that fair land if they would conquer it for England and the Pope. Adrian IV, the only Pope England ever had, was seated in the papal chair at that time. And, he wanting the

one denarius from each house in Ireland, gave Henry II his blessing on the enterprise. Then Strongbow made the invasion—The Fitz-Geralds, Fitz-Henrys, the Fitz-Stephens taking part with him as leaders in the conquest, all being descendants of Nest, daughter of Rhes ap Tudor, king of South Wales. The Fitz-Geralds were descendants of Gerald of Windsor by Nest, Strongbow being a member of that same family. The Fitz-Henrys were sons of Nest by Henry I of England and the Fitz-Stephens of Stephen of Abertivi by that same infamous Venus. They were all a lot of ruined knights of the baser sort and a batch of bastards out of the same nest. And that was the way English lords came into possession of Irish lands. As a lot of degenerates, it properly headed the line of the ducal ring down through the centuries to Henry VIII, the most noted wife murderer in the annals of history.

Strongbow married Eva, daughter of Dermot, king of Leinster, and inherited the rights of succession. His descendants, the Fitz-Geralds, came into possession of large landed estates in Ireland. Hugo-de-Lacy, another Fitz-Gerald, had the whole province of Meath given to him, likewise all the other knights fared sumptuously at the expense of Old Erin. John de Courcy attempted to hew out possessions for himself in the province of Ulster, but was not so successful as some of the rest. Giraldus Cambrensis, afterwards an aspirant for the Bishopric of St. David, was also a member of the Gerald family. He was a fluent writer and his history of Ireland tells all about St. Patrick's purgatory in the island of Lough Derg, a place he visited, but one now without an existence. He also says Thomas à Becket made eyes that could see in the dark. He said that in favor of the canoniza-

tion of the chancellor, because Henry II would not advance him, (Giraldus) to the head of his See.

In the Irish conquests, the old Keltic Church came under the dominion of the Norman lords, the same as the lands of the realm. It had its beginning in the Sixth Century and from that time to the invasion held aloof from the Church of Rome. They were regarded by the papal hierarchy as a heathen lot needing conversion by the spear and the battle ax the same as things temporal in that kingdom. They had their colleges or institutions of learning, but they observed a different Easter, had a different tonsure, had no confessional, never paid Peter's pence to Rome and, as was supposed, needed the righteous drubbing they got. In the subjection of Ireland to England, the Churches in the main became obedient to the rules of Canterbury, but the province of Ulster remained stubborn. She has always been Protestant. She not only would not pay canonical obedience to the Church of England then, but has continued in that doctrine of faith taught her by St. Columba, who came to Ireland in the Sixth Century, and brought the faith of Presbyterians to that province of Ulster, the faith she holds to this day, hence the reason for no Home Rule in Ireland. Ulster has always regarded Romanism as that power which was so relentless and terrible and so exceedingly cruel it could not be named, only described. The prophet symbolized it, therefore, as a seven-headed, ten-horned monster, that crowned and uncrowned kings at will during those 1,260 years. In 1870 John the Divine saw this same beast change its form and fasten its claws on republics and under another guise its work is described by him during these last times in the 13th chapter of Revelations.

CHAPTER XVI

TIMES AND THE DIVIDING OF TIMES.

Ever since Satan went walking to and fro up and down in the earth in Job's day, his mundane connection with affairs supernal has been with limitations. His beastly incarnation with the Church was limited to times and the dividing of times in particular. From the years, (529-532) to (1789-1792) he was as much restrained from touching the life of the Jewish race as he had been that of Job's life; and likewise during the following 1,260 years when all autocratic power was in his own hands, an unseen hand preserved the elect, until the disfavor of God was removed, and the Jews started Zionward. Then came the change of the Ages in 1870. But after his autocratic stronghold was destroyed, in 1870, he went to Berlin changing his citadel from the Church to the State. During the year 1911, the Church, not understanding fully the blessing that would come to her by, the loss of the temporal power, sought by prayer its restoration; and again during the war the autocratic supporters of the German Government sought to regain what President Wilson vetoed, as a restoration of that power by stoutly affirming there could be no ante-bellum statu-quo condonations granted. Now the autocratic stronghold in both Church and State is forever destroyed, the seal of disappointment against the sympathizers of Germany as well as against the enemies of the Church is affixed, for nothing autocratic can have Divine approval.

It will be noticed that the ending of the papal hierarchy

was the beginning of the reign of the Beast in the State, both having their initiative from the time of the Episode, in 606-610 A. D. The conquest of Austria-Hungary in 1866, was only a deep laid scheme by Satan that he might have a citadel in Berlin after being reft of his power in the Church. Otherwise the hellish purpose of making the Double Monarchy a buffer kingdom for the conquest, first of France, then of the European World, would not have been entertained by the Majesties of Germany at all.

Therefore the Franco-Prussian War taking its initiative in the years 1866, 1870, for a reign of the Beast over the whole of the European World was just 1,260 years also, from the years 606-610, when Phocas, the parricide, ascended the throne and Boniface III became Universal Bishop. Thus the atrocities of the Beast never ceased. They only changed from Church to State. By the curse thus brought on the State all the smaller dominions east of Austria-Hungary and from Danzig to the sea, became dragonized. These little Balkan States, for a stretch of a thousand miles, were made to feel the ruthlessness of a relentless power that they might have no dependence except in servitude to the Germanic powers. That subservience was to be made complete by the language of these people being restrained, by their personal liberties taken away, nothing should be left but abject ignorance of a brute creation that rule over them might be less troublesome to their imperial masters.

Such was the case in the rule of the Beast before the old regime was changed to the new. As an autocratic fiend before the change of the ages, the consciences of the people the same as their personal liberties, were degraded by a menial servitude which accounts for that Satanic reign of a thousand

years without any Bibles in the land. It was a servitude by a degradation of mind, soul and body. During that long period of a famine, for the want of the Bread of Life, lay members of the Church could do penance, but need not repent. They could study legends, and fables, but not the Bible. Then, not as now, no man could worship God under his own vine and fig tree, without endangering his life. That freedom was not permitted. Under the pontificate of Pius IX, the last of the line of that papal hierarchy, Bible associations were declared damnable; so far-reaching was that baneful influence, not more than one person out of every four in Mexico today could read a Bible if he had one. Now an enlightened Church is coming to the front. But Satan having done his work then God called a halt. The time and the dividing of times for the old Beast's reign had come to an end. The following chapter will show how it was done.

CHAPTER XVII

A SCENE IN ST. PETER'S, ROME.

At the close of the Ecumenical Council at Rome in the year 1870, there occurred a scene that will always find a place in Church history. It was an event which the prophets themselves must have noted.

On that occasion Pope Pius IX declared himself infallible. It was a proclamation for the world in general and to the Church in particular. The dogma was read on July 18, 1870.

It was a notable day also in other respects. A letter had been sent on July 13th by Napoleon III to Cardinal Antonelli saying he must take his troops away from Rome where they had been stationed to protect the Pope since 1859, with the exception of a short period in 1866. That letter was followed by a telegram on the 25th of July, ordering his troops to leave Rome at once, as he needed their aid in his war with Germany.

On the same day, the 13th, the troops were ordered to leave Rome. The 666 bishops of the Church (counting the Pope with the rest) declared Pius IX infallible.

Five days later they were assembled again, great preparations having been made in the meantime for the occasion.

The Pope was seated on a grand throne erected in front of the eastern window in St. Peter's, with his 665 bishops before him, Cardinal Gibbons being the youngest bishop of them all. In that conclave sat some of the delegates who had opposed the dogma, Bishop Strossmayer, in particular. He had declared to that venerable body of prelates that after a careful search among the eleven hundred bishops, who assisted at the

first six general councils, no trace of a Pope in the apostolic line of succession could be found in the first four centuries.

Bishop Strossmayer also raised the voice of history against the infallibility of Popes. He gave a number of examples showing that some Popes had erred. Pope Victor (192) first approved Montanism and then condemned it. Marcellinus (296-303) was an idolator. He entered into the Temple of Vesta and offered incense to the goddess. A Vicar of Christ would not have done that. Tiberius (358) consented to the condemnation of Athanasius, and made a profession of Aryanism that he might be recalled from his exile and reinstated to his See. Honorious (625) adhered to Monathelism. Father Grady has proved it. Gregory I (578-90) calls anyone Anti-Christ who takes the name of Universal Bishop. And contrarywise Boniface III (607-8) made the parricide Emperor Phocus confer that title on him. Pascal II (1088-99) and Eugenius III (1145-53) authorized dueling. Julius II, (1509) and Pius IV (1596) forbade it. Eugenius IV (1431-39) approved of the council of Basle and the restitution of the Chalice to the Church of Bohemia. Pius IX revoked the concession. Hadrian II (807-872) declared civil marriages to be valid. Pius VII (800-23) condemned them. Sixtus V (1585-90) published an edition of the Bible and by a rule recommended it to be read. Pius VII condemned the reading of it. Clement XIV (1700-21) dissolved the order of the Jesuits, permitted by Paul III. Pius VII re-established it. Virgilius (538) purchased the papacy from Bellisarius, lieutenant of the Emperor Justinus. Eugenius III (1145) was reproved by St. Bernard who said to him, can you show me in this great city of Rome anyone who would have you as Pope after having received gold or silver for it?

What was said in opposition to Bishop Strossmayer's charges against the dogma of infallibility, we know not, but as the Pope sat before that window in scarlet dress and a perfect blaze of precious stones for the morning sun to shine suddenly on the dogma when it was being read (an arrangement for that purpose having before been made) so that it could be said—see how Heaven most graciously smiles on us, the words of St. Bernard in a letter to Pope Eugenius would apply here also.

On that occasion the Abbot said: "First of all. In all thy works remember that thou art but a man, and let the fear of Him who taketh away the breath of princes be continually before thine eyes. Brush aside the deceit of the fugitive honor, despite the glitter of the painted pomp and think of thyself simply as naked, even as thou camest from thy mother's womb. Art thou ornamented with bandages shining with jewels, brilliant in silks, crowned with plumes, stuffed out with golden and silver embroideries? If thou shalt expel from contemplation all these things so swiftly passing and soon utterly to vanish like morning mists, then will appear to thee a man, naked, poor, needy, miserable, grieving because he is a man, blushing at his nakedness, deploring his birth; a man born to labor, not to honor; born of a woman, and so under condemnation; living only a little while and therefore full of fear, replete with miseries and weeping because of them.

These remarks of St. Bernard apply to Pope Pius IX as the representation of all the Popes of the papal hierarchy from the time of Boniface III, who made Phocas confer the title of Universal Bishop upon him 1,260 years before that time.

If Pope Gregory the First's application holds, then Pius IX was Anti-Christ. St. Paul speaks of the Anti-Christ in II Thess. 2: 2-3. If we take St. Paul's word in connection with Dr. John Cummins' description given below, of that scene where Anti-Christ is found "sitting there before that window in the temple of God," setting forth as St. Paul says, that he himself is God. It will show that this scene in St. Peter's was in St. Paul's mind when he wrote about Anti-

Christ to the Thessalonians. It is a proposition that will admit of a demonstration anyway. The following is what Dr. Cummins said:

"The Pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals and patriarchs and bishops in gorgeous apparel for a magnificent spectacular scene. He had chosen the early morning hour and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies and emeralds be so refracted and reflected that he should appear to be not a man but what the decree proclaimed him, one having all the glory of God. The Pope posted himself at an early hour before the eastern window, but the sun refused to shine! The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be God could not see to read by daylight, and he had to send for candles. Candle-light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever blackening gloom, but had not read many lines before such a glare of lurid fire and such a crash burst from the inky heavens as never was equalled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair, and exclaimed, "It is the voice of God, speaking the thunders of Sinai!"

CHAPTER XVIII

THE LIFE OF OUR REPUBLICS IN DANGER.

Today we live, tomorrow we die, and that is the way of Governments. Ever since the Assyrians came down like a wolf on the fold, the Aryan Governments of the world have come up and gone down with a history now almost forgotten. We are speaking with reference to our own Indo-European families. Nothing Turanian has ever had, nor will have any connection with Judaism until after the restoration. Only with the Aryan World has prophesy found a Semitic relationship, and even then, nothing permanent has obtained with the Gentile world and nothing permanent with Israel will obtain, until Gentile dominion comes to an end, at the time appointed in 1925.

In this case the reader should bear in mind that the term "Israel" has a Gentile significance as well as a Jewish one. After his regeneration Zacchaeus was called a son of Abraham, and as such, this Publican came into an inheritance of all the rights of the Jewish race, so will it be with all Gentiles who are of the seed of Abraham.

Everything now materializing in the formation of the League of Nations foreshadows the coming Governments belonging to Tolstoy's giants, which, he says will rule the world between the years 1915 and 1925. In short, the wrangling going on at this very time among the Anglo-Saxons, the Slavs, the Latins, and the Mongolians lends color to the belief that the Count was right in his forecast. That an internationalism will result in a unity of all of those families is to be looked for however, during the next five years. That all

existing governments, republics included, will become changed to meet the conditions required for the new birth, is at least a proposition that will admit of a demonstration.

From the time poisonous propaganda destroyed the pre-Noachian Government, malign influences have been at work in support of autocratic strongholds. Wicked forces destroyed the rule of the Cycles in the time of the Judges, since which time Democratic strongholds gave way to dynastic ones; and these forces have been permitted to continue with baneful results till now. Now a revolution is on. The New Era was apprehended by the Hague tribunals twenty years ago, and we will soon have a new Eden. Then war will be no more. Isa. II:2-4.

All powers that be are ordained of God. Rom. 13:1. "The Lord hast appointed over the kingdoms of the world whom He would." Dan. 5:21.

That some of those rulers were bad men, was man's fault, not God's. The perversion of liberty which brought destruction to freedom necessitated a rule of wickedness that a reign of righteousness might obtain. It was God's way for the evolution of the survival of the weakest. It came through Daniel's four Kings—four dynasties—which led first to the destruction of absolutism in the Church. Then followed the change of the Ages, which evolved republics for the destruction of monarchies. Now a further enlightenment will make an end of all forms of autocracy in both State and Church. That thrones have been falling and crowns crumbling to dust ever since the prophet saw the Jews begin their ascendancy in 1874, is a well established fact. That monarchies have been made to give way to an enlightened civilization since the formation of the German Empire, in 1871, is also a

verification of prophesy by history. And this gives us the right to ask were not republics created for the destruction of Kingcraft? And was it not a work for them to accomplish by the time appointed for the rule of Gentile Dominion to end, in 1925? We so believe.

"The spirit of 76" was bed-rocked in Mt. Sinai. The emblem of that Divine Concept materialized in the flag of our country and "Old Glory" has always led to victory. As an emblem of liberty and freedom, its creation was for the oppressed and down-trodden of all peoples, but in the name of humanity have we followed the fortunes of that flag where it was intended to go? There is a curse resting on nations in some cases whose swords have been withheld from the shedding of blood, and now the question may be asked, is there a curse resting on our republic for that reason? Do we come under the prophet's condemnation, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood," Jer. 48-10.

From the time the command went forth to destroy the Canaanites, Jehovah has executed many of His judgments by the sword. The Mosaic prophesy, relative to the dispersion of the Jews among the Gentile nations of the earth was effected by Rome during the Seven Years' War, when Titus razed Jerusalem to the ground in 70 A. D., and dispersed the Jews over all the world. The stiff-necked, stubborn Jew made that war a necessity. Eighteen hundred years later another prophesy of Moses was fulfilled by the Franco-Prussian War, in 1870. It was for the gathering of the children again. Then came the war of 1915, as a sequence to end Gentile Dominion.

In the time of Queen Esther a very cruel war brought

destruction to all the adversaries of the Jews. But had not Haman been hanged and Mordecai raised to the command of the armies for the destruction of the enemies of the children of promise throughout all of the one hundred and twenty-seven provinces of the King's realm, there would not have been a Jew left for the first hegira, in 1874, nor for the last Jubilee to come in 1925. We condemn war but God knows best. And he brings a curse upon those who withhold their swords from the shedding of blood when it should have been unsheathed in the name of humanity. Had Mordecai been the premier of the entente in 1913, when Austria-Hungary demanded the assistance of Italy to crush Servia that the whole world subsequently might be brought under the German heel of domination, the question of self-determination and rights of the smaller nations would undoubtedly have been settled then and there. That was the time for the League of Nations to have been made. One was formulated by Roosevelt at that time, substantially embodying all the excellent points in the one now evolved at the Paris Peace Conference, and as it is reasonable to suppose that those high up in official power knew the purposes of the Imperial Government, an opportunity for serving humanity went so far by default as to bring a curse on the nations of the earth in consequence, a curse which has been sorely felt by all the world.

When Mordecai learned of Haman's purpose to destroy the Jews he began preparing his people for that war. As the Balkan wars revealed the sinister purposes of Germany we should not have stopped work on the Navy. The four dreadnaughts advocated by Roosevelt, in 1908, should certainly have been built as a safeguard, and had not our Navy been reduced from a second power to that of a fourth under the

Democratic administration, by stopping work altogether in 1910, Germany would not have disregarded the fighting ability of the United States Government in the war then to come. And had our Government in the name of humanity declared war against that nation of bandits and robbers, when she invaded Belgium, hundreds of thousands of casualties among our soldiers would not now be resting as a curse upon the United States for having gone two years too late into the war.

Woodrow Wilson was made a very popular president by keeping the United States out of a war with Mexico, but that "slogan" brought a curse. Blood from the ground cries against us. Germany had filled our land with pacifists and their poisonous propaganda kept us out of a war until she had obtained her stranglehold. Then history was repeated again by coddling bolshevism instead of crushing it. Next came those fourteen political points more explosive than practical. As fourteen self-evident propositions they have helped nobody but the Germans. After peace is made statesmen from the forty or more nations, will give a finality to all solutions like those now about Danzig and Fiume, Japan and Mexico, an international brotherhood will then dispel difficulties like mists vanishing before the morning sun. In a multitude of counsellors there is wisdom. If those fourteen points had been kept in cold storage until after Marshal Foch had brought Germany to her knees a peace would have been made long since, following which a League of Nations would have come as a natural consequence. The Monroe Doctrine needed no legislation to enforce its provisions, nor will a League of Nations, when made right.

In a speech by Colonel Roosevelt, at Battle Creek, Michi-

gan, delivered on September 30, 1916, he spoke of Mr. Wilson as follows:

"On August 27th, 1913, President Wilson directed the American Consul-General in Mexico to notify all Mexican officials that 'they will be held strictly responsible for any injury done to any American, or for injury done to their property.' On February 10th, 1915, he sent his first note to Germany as regards the use of submarines in sinking merchant vessels, warning Germany that in case an American vessel or the life of an American citizen should be destroyed by a German submarine, the United States would hold the Imperial Government of Germany to 'strict accountability.' At the same time Secretary of State Bryan, according to his published statement, informed the Austro-Hungarian Ambassador Dumba that the note was intended merely for 'home consumption,' and was not to be taken seriously by Germany, and he reported his conversation to President Wilson, who approved of it. This makes an interesting gloss on Mr. Wilson's statement that 'Mankind is going to know that when America speaks she means what she says.'

"On March 28th, 1915, the steamship *Falaba* was torpedoed, and of the one hundred and eighteen persons drowned, two were Americans. On May 1st, 1915, the *Gulflight*, an American vessel, was torpedoed without warning by a German submarine, and the lives of three persons on board lost. On May 7th the *Lusitania* was torpedoed and thirteen hundred and ninety-six persons were drowned. But President Wilson did not make mankind know that when America speaks she means what she says. On the contrary, he selected this as the appropriate occasion for his remark about being 'too proud to fight.' He did not hold Germany to strict accountability. He did not hold her to any accountability, strict or loose. He wrote notes. We have the authority of Mr. Lane, Secretary of the Interior, for saying that 'note-writing has not proved a success.'

"President Wilson's first note to Germany was on May 13th. Germany answered it on May 25th by torpedoing the *Nebraskan*, an American vessel. On June 9th, President Wilson sent his second note and on July 21st a third. Germany answered these notes on August 19th by sinking the *Arabic*, drowning forty-one persons, including two Americans; and on September 6th, the *Hesperian*, twenty-six persons being drowned, including two Americans. On December 30th, the *Persia* was sunk, the number of lives lost being three hundred and thirty-eight, including two Americans, one of them a Consul-General. Other vessels have since been sunk. No atonement has been made by Germany; and in more than one case the newspapers report that the captain of the submarine has been promoted or decorated as a reward."

So much for the "strict accountability" to which Germany was to be held. The "strict responsibility" to which Mexico was to be held resulted in precisely a similar manner. While Germany was drowning between one and two hundred Americans, and a couple of thousand other non-combatants who were at sea, the Mexicans were killing a somewhat larger number of Americans, and a still larger number of other non-combatants on land. President Wilson did not hold Germany to "strict accountability" in one case, and he did not hold Mexico to "strict responsibility" in the other. He did nothing whatever. Nobody has been punished for the lives lost.

Mr. Wilson speaks loftily on behalf of "oppressed men and pitiful women" in the abstract; but when the forces of Carranza and Villa murdered American men and outraged American women, acting under the direct authority of their

leaders, Mr. Wilson made no effective protest of any kind; and in his speech of acceptance he has actually apologized for these men on the ground that they "represented at least the fierce passions of reconstruction which lies at the very heart of liberty." It is difficult to speak patiently of such an utterance, when we remember the infamy which it covers, and the abject submission to infamy for which it seeks to apologize.

President Wilson says that he is "interested in the fortunes of pitiful women and children." On the *Lusitania* there were drowned 103 babies under two years of age, fifty of them being babies under one year of age. How did Mr. Wilson's "interest" in these pitiful women and children show itself? It showed itself by the statement just two days later about being "Too proud to fight." It showed itself in his statement a little over two weeks later to the effect that it was inexpedient then to arouse the spirit of patriotism. Shortly afterwards, under date of May 27th, the *New York Times* contained the statement that President Wilson declined an invitation to speak at Independence Hall on July 5th and in response to a suggestion that he should only speak on patriotism, remarked: "This is perhaps the very time when I would not care to arouse the sentiment of patriotism." I call your attention to the fact that I take this statement from one of the most prominent Wilson papers. President Wilson refused to speak in Independence Hall on the one hundred and twenty-eighth anniversary of the signing of the Declaration of Independence in that hall, and he so refused because inasmuch as over one hundred of our men, women and children had just been murdered on the high seas he regarded it as "the very moment when he would not care to arouse the sentiment of patriotism." Mr. Wilson has a positive genius for striking when the iron is cold and fearing to strike when the iron is hot. If one hundred and twenty-eight years ago Washington and Jefferson, and the other men who signed the Declaration of Independence had felt the same way about patriotism, and the same way about fighting as Mr. Wilson does, we would never have had a country. Had Lincoln felt the same way, there would be no such thing as the American Republic now in existence.

The late Robert Bacon, president of the National Security League, in public addresses criticised President Wilson and the policies of the Democratic administration, thus starting a controversy which lasted some time, and in which he was attacked by the president in several speeches.

As to one of those speeches, the *New York Times* says:

"Replying to one of President Wilson's attacks, Mr. Bacon, on October 9, 1916, in a public statement, said: 'There has never been any danger of war except the danger that came through Mr. Wilson's policy of vacillation, delay, and the writing of notes containing threats of 'strict accountability.' As a matter of fact, the people know now that Mr.

Bryan, when he spoke for Mr. Wilson, told the truth when he said in effect that these notes were not meant to be taken seriously.'

"During the war I have been very careful not to say or do anything that was not in accordance with the strictest official neutrality. Of course the kind of neutrality of spirit which Mr. Wilson enjoined on us at the beginning of the war was not possible and I have said that it was not possible. I have held that it was the duty of the President to protest against the wanton invasion of Belgium and this would have been in accordance with the strictest official neutrality. Such a protest would never have led to war."

From a special article by Henry Morgenthau, former ambassador to Turkey, published in the *New York World*, October 14, 1918, we obtain the inside history of that famous meeting at Potsdam, on July 5, 1914, when the Kaiser and other high officials in Germany made arrangements and planned the great war. As that meeting followed revelations of our peace policies in this country, it was held, no doubt, with the belief that the United States would not fight if they could, and that anyway no interference would take place as long as there was an election to be held. In that article our ambassador says:

"I have it on authority which it is difficult if not impossible to doubt that the meeting referred to was a meeting which was held at Potsdam on the date named. There were present the Kaiser, Herr Von Bethman-Hollweg, Admiral Von Tirpitz, General Von Falkenhayn, Herr Von Stumm, the Archduke Frederick, Count Berchtold, Count Tisza and General Conrad Von Hotzendorff. It appears that Herr Von Jagow and Count Moltke were not present.

"The meeting discussed and decided upon all the principal points in the Austrian ultimatum which was to be despatched to Serbia eighteen days later. It was recognized that Russia would probably refuse to submit to such a direct humiliation and that war would result. * * * It is probable, but not certain that the date of mobilization was fixed at that time.

"The Kaiser, as is well known, then left for Norway, with the object of throwing dust in the eyes of the French and Russian Governments.

"Three weeks later when it became known that England would not remain neutral, Herr von Bethmann-Hollweg wished to withdraw, but it was too late. The decision of July 5th was irrevocable."

On April 6, 1917, war was declared against Germany. Then the United States had comparatively but a very small army, but an army of 180,000 officers and 3,200,000 soldiers was raised and equipped before the war closed in 1918. It shows what could have been done had the soldiers of America been permitted to enter the ranks after the sinking of the *Lusitania*. The battle that virtually won the war was fought on the morning of March 21, 1918, before our troops got to France. Because of our delay England lost about 750,000 men; France 1,500,000, and Italy 700,000.

Under the malign influences of Lenine and Troztsky, Germany began work freeing non-Russian people from the Muscovite, establishing various independent States under military supremacy and an independent Poland under German domination, as soon as she knew the entente would work a dissolution of the German Empire under the old regime. A future plan of government was so successfully planned in fact for a Bolshevistic rule before the armistice was signed, that the *Berlinger Tageblatt* was encouraged to say recently that "the entente must see that the German people cannot subscribe to a peace which, in its brutal denial of the rights of self-determination and of popular liberty will deal in German lands and German people after the old manner as if they were so much goods and many cattle." History was repeating itself again, naturally enough the invitation to Lenine and Troztsky to send delegates to the peace conference followed with a threat in return that if we would not release Debs from

prison they would execute Townsend, our consul, whom they held in confinement. That was the way Bolshevism was coddled, when oppressed women and children in Petrograd were freezing to death, without fuel to keep them warm and eating rats at \$2.00 a head to keep from starving to death.

A degeneracy in our political history took its origin in the Jacksonian theory that to the victor belong the spoils. For office sake the politician has listened to the voice of the people, like Saul did, who lost his kingdom because of it.

And history has just repeated itself again. When the war broke out our land was full of pacifists and the presidential slogan came into general use. Fearing the one and regarding the other, we all in obedience to headquarters, put on gum shoes and talked in whispers. Nobody wanted war and everybody said so. We attended to our own business dutifully, getting elected to office, while the Huns attended to theirs, killing innocent people in order to obtain a world dominion. In this connection the words of the late United States Senator, Joseph W. Bailey, Democrat, are not inappropriate. He says:

"For more than a century the Democratic party has opposed the creation of useless offices, but in the last six years Democratic Congresses have created more offices—and more useless offices—than were ever created in the same length of time since this republic was organized.

"Our fathers dreaded the extension of Federal power to a point where 100,000 employees would be required; but we have added bureau to bureau, and function to function, until more than 500,000 are now permanently employed, and we are complacently purposing to add the 3,000,000 more who are employed by the railroad, telegraph and telephone companies.

"For more than a century the Democratic party has enjoined upon us to reverence the Constitution of our country, and to respect its wholesome limitations, but in this time men calling themselves Democrats, and holding high positions, deride the Constitution as an obsolete scrap of paper and scoff at its most sacred guaranties.

"I know and you know that this republic cannot be preserved if the Constitution which created it is destroyed; and we can give no better proof of our patriotism than by defending the Constitution which established, and which alone can save, our free institutions."

The above is an instance, somewhat rare in political history, where a member arraigns his own party because of its failure to perform the duties incumbent upon its representatives. As a general thing politicians tell the truth about the other party, assuming the hundreds of thousands of petty offices, from that of the presidency down, properly belong to them. In fact, it's the offices, what the fuss is all about, although that not being the issue apparently. Great speeches have already been made by aspirants to high positions wherein Republicans and Democrats alike have been found unworthy of administering the functions of government, and so the 1920 campaign is already begun. And these are the disintegrating factors which may lead to the destruction of republics eventually—Jer. 30:11.

CHAPTER XIX

THE PEACE MUDDLE.

When the time came for Germany to sign the peace treaty she returned the answer that to do so would spell economic ruin and further reminded the Peace Conference that the terms presented to Germany are unacceptable on their face in that they are a violation of President Wilson's peace program, which Germany will assert, primarily accords her equality as one of the negotiation powers. And then Count von Brockorff Rantzau, as leader of the German delegates, upon his prerogative as a right granted by those Fourteen Points, further answered the Associated Powers, saying: "That the notes already submitted by his government would afford a basis for negotiations and serve as suggesting a way over obstacles in the way of negotiations."

Here was a dilemma based on a fact as admitted by the partisans of the Administration at Washington, and one which the Republicans claimed was brought about by President Wilson in an arbitrary way. Attacks have been made on the legislative powers assumed by the president he having been accused for "seizure" of the legislative functions as well as for being abroad at this time. The recent speech by Senator Cummins is of historical importance in this connection—the Senator said:

"We have been witnessing the most remarkable and perilous movement ever observed in our national life. Its author and its chief figure insists that he is a progressive, but, in this respect at least, I venture to deny his title.

"For six years there has been a continuous, determined effort in the Executive Department to acquire all the powers of government save only judicial authority, and even that has not entirely escaped unwarrantable interference. It seems to have been assumed that Congress, the legislative branch of our institutions, exists only for the purpose of formally registering the desires and giving technical validity to the decrees of the Executive.

"Long before the war broke upon us the majority in Congress had yielded its prerogatives and, under persuasion, coercion, or other forms of influence, had abjectly surrendered its independence and substantially abdicated the powers and responsibilities which the Constitution creates and imposes.

"During the whole of the present Administration the real representatives of the people, chosen to make laws and establish policies, have done little more than to record the will of an absolute master.

"There is no safety for America unless we rigidly preserve the integrity and independence of the legislative department of the Government, and free it absolutely from all the influences of the Executive, save his constitutional right of communicating at proper times and in a proper way his views upon matters of public concern.

"No man appreciates more fully than I do the value of leadership, but there is the same difference between a leader and a master that we find between the strength of reason and the power of the sword.

"Unless we bring the country back to the wisdom of the forefathers in this respect we may soon become accustomed to a president who can control the country by cable and exercise his supreme authority from a chateau in France or a palace in Switzerland.

"I would not deprive a president of a single authority executive in its character, but I can no more consent to a constant and pernicious interference with legislative functions than I can to the usurpation of any other autocratic and arbitrary power.

"No matter who becomes President of the United States, the first duty of the Republican Party is to return to the Constitution and keep him within his lawful activity." In this connection the *Washington Post*, a Democratic paper, bearing date of June 3, says:

"The League of Nations is responsible also for the preposterous action of the Paris conference in suppressing the text of the treaty. The open diplomacy that was to supplant secret bargains has been badly worsted in its first bout. No international proceedings have ever been shrouded with such secrecy, propped by such misleading propaganda, or immersed in so many secret bargains as the Paris peace conference. In many instances the League of Nations is directly responsible for this violation of the rights of the people to know what their agents are doing.

"What price has been paid for the League of Nations covenant? No one is permitted to know. The dealers in national rights do not tell what promises or guarantees they have made. The public knows that the allied nations have made the best bargain they could for the sake of fastening an effective peace upon Germany, and that they have failed thus far to accomplish the object for which the war was fought. Germany is still arrogant, still talking of a peace on equal terms, and with undeniable logic is demanding immediate membership in the League of Nations."

The Democratic party finds its answer in an article

which appeared in the *New York World*, March 27, 1919. As a strong administration paper, the article will have its weight, especially as to historical facts. In part the writer says: "When the German Government in October sued for peace, it 'accepted the terms laid down by President Wilson in his address of January 8, 1918, and in his subsequent addresses,' as the basis of 'a permanent peace of justice.' These conditions were formally accepted, with certain qualifications, by the Prime Minister of Great Britain, the Premier of France and the Premier of Italy when the armistice was framed.

"The memorandum of observations by the Allied Governments which was transmitted to President Wilson and by him transmitted to the German Government together with the armistice was as follows:

"The Allied Governments have given careful consideration to the correspondence which has passed between the President of the United States and the German Government. Subject to the qualifications which follow, they declare their willingness to make peace with the Government of Germany on the terms of peace laid down in the President's address to Congress of January, 1918, and the principles of settlement enunciated in his subsequent addresses.

"They must point out, however, that Clause 2, relating to what is usually described as the freedom of the seas, is open to various interpretations, some of which they could not accept. They must therefore reserve to themselves complete freedom on this subject when they enter the Peace Conference.

"Furthermore, in the conditions of peace laid down in his address to Congress of January 8, 1918, the President de-

clared that invaded territories must be restored as well as evacuated and freed. The Allied Governments feel that no doubt ought to be allowed to exist as to what this provision implies. By it they understand that compensation will be made by Germany for all damage done to the civilian population of the Allies and their property by the aggression of Germany by land, by sea and from the air.

"Secretary Lansing informed the Swiss Minister who transmitted the note to Germany, that 'I am instructed by the President to say that he is in agreement with the interpretation set forth in the last paragraph of the memorandum above quoted.' Thus thirteen of the President's fourteen points were made the basis of peace by the German Government, the Allied Governments and the United States Government, and the chief work of the Paris Conference was to translate these provisions into a treaty of peace.

"It has not done so. On the contrary, a persistent campaign has been carried on, ever since the conference met, to nullify the memorandum of November 4, and tear up the solemn pledges made by the Allied Governments. Every controversy that has vexed the conference has been an outgrowth of this campaign of repudiation.

"For example, the ninth of the fourteen points provided that there should be a readjustment of the frontiers of Italy 'along clearly recognizable lines of nationality;' yet, not satisfied with this, Italian imperialism is seeking to establish itself in force on the eastern shore of the Adriatic. No. 8 provided that 'all French territory should be freed' and the wrong done to France in the matter of Alsace-Lorraine must be righted, but the militaristic elements in France, taking a leaf from the Prussian notebook, are trying to force the French Govern-

ment to demand everything up to the left bank of the Rhine, in the name of national defense.

"No. 13 provided for an independent Polish State, 'which should be assured a free and secure access to the sea;' yet the Polish extremists insist that Danzig, which is wholly German in population and culture, must be ceded outright to Poland. The people of Austria-Hungary were to be 'accorded the freest opportunity of autonomous development;' yet Hungary has gone over to Bolshevism as a protest against the plans to dismember it, and a strong element at the conference is seeking to deny to German-Austria the right to align itself with the other German States under Republican government.

"The third point, which provided for 'the removal of all economic barriers and the establishment of the equality of trade conditions,' is uncompromisingly resisted by British and French commercial interests which are opposed to the re-establishment of German industry, although that is the only means by which reparation can be obtained by French, British and Belgian victims of the war for the total destruction of their property.

"Even the first provision, for 'open covenants of diplomacy openly arrived at,' has been set aside so far as the diplomats of the Peace Conference have dared to defy the general public opinion of the world; and so the story runs.

"The best thing that the Paris Conference can do is to return to first principles, redeem the pledges that were made in November and frame a treaty in accordance with the President's fourteen points which all the Governments have accepted. If it will do that, few subjects for controversy will remain and all the obstacles to a speedy peace will be removed."

CHAPTER XX

THE NEW BIRTH.

Politicians have always been good wranglers but nothing can prevent the birth of a new freedom at the time appointed for it to take place. As foreshadowed by the birth of Israel, nearly four thousand years ago, it must materialize as a sequence on or before the Restoration. It was so Divinely planned. "Judges will come as at the first, and counsellors as at the beginning," Isa. 1:26. That is a sure word of prophesy. The time appointed was to follow the destruction of dynasties—Jer. 30-31. The old Democratic commonwealth is next. Monarchy is making its last gasp; and we already hear the voice from the whole world in response to the cry from the prophet saying: "Come ye, Let us go up to the mountains of the Lord to the house of Jacob and he will teach us his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem."

The Jews told Moses they would obey God, but their self-determination weazened out after a test of 969 years. Then the Gentiles failed after an attempt they made lasting 2,500 years. Now the Lord Himself is at the helm. The work will be well done this time. It is the greatest missionary movement the world has ever seen. First under the direction of the Divine Plan, prophecies came for the destruction of dynasties and to guard the children of Jacob on their way to the Holy Land, after which the birth of a new freedom is to follow.

After the War of 1870 everything changed. For eighteen hundred years the race had been scattered, and as Hosea said, without an ephod or a prince or a sacrifice. Their life was symbolized by the cursing of the fig tree, but since Nordau, Zangwill and others began their hegriras, blessings from Heaven followed. Before the Berlin treaty in 1878 neither much dew nor rain had watered the fields of the Holy Land. Then climatic conditions began to change. For generations the olive trees and vines were gray with the dust of the dry summer months, but now soft breezes from Heavenly sources with beautiful showers of rain gave the land a productive soil and a delectable climate. The disfavor of the old regime having fulfilled its mission, favorable agricultural conditions returned. Vegetation then came forth and Palestine began to blossom as the rose again. In 1878 the plans of Lawrence Oliphant and the Earl of Shaftsbury took deliberate shape in the purchase of seven hundred acres of land for the foundation of the Colony of Petah, Tikwah. Now there are many colonies there.

It was during this year that the hand of Providence again made manifest an interest in the Zionist movement. Disraeli, the Premier of England, and the Dictator of the Berlin Congress, as the Mordecai of his race, secured the Protectorate over Asiatic Turkey for his government with the possession of the island of Cyprus, the gateway itself to Palestine. This diplomatic success, with the subjugation of the old Babylonian Empire, helped to make it possible for the safe return of the Jews to their Abrahamic possessions by the time appointed for the ending of the Cycles in 1925.

Since the year 1878 the Jews have been returning in large numbers to Palestine. About 150,000 have come back.

After the Russian persecution in 1881, emigration set in from that country, and now 3,000,000 of those people having just been freed, will return undoubtedly to the fatherland.

"Forty years before the Berlin Congress," says one writer, "there were only thirty-two families in Jerusalem, but by the year 1889 there were eight agricultural societies, and many have been organized since that time. The first Zionist Congress was held in Switzerland. In 1903 the Sixth Congress was held at Basel, when Baron D. Hersh made a gift of \$10,000,000.00. Since that time Jews of wealth have donated large sums of money.

It was in 1877 the co-religionists of England and America, under the secretaryship of the late lamented Earl Kitchener, began the work of building up a new Palestine. Railroads and trolley lines, palatial hotels and pleasure resorts, have been built all over the land. Places of historical interest, sacred to the memory of those who love biblical scenes, have been beautified, and connected with other places of interest the tourist would want to go, and the end is not yet.

Ostensibly all this work has been done to attract visitors from abroad. Even so, that is well. But we dare say that under the guidance of the unseen hand, it was a provision to await the return of the prodigal race, which is to have a divine reception. On that occasion when the clarion notes are sounded for the last Jubilee celebration in 1925, all will be ready for the birth of a new international freedom. Autocracy will have been destroyed, and a new government set up.

Then will come a consummation which will be heartfelt. It will be a homecoming after an absence of thousands of years and for a new birth of freedom such as was enjoyed in the days of the Judges.

CHAPTER XXI

THE LEAGUE OF NATIONS.

Nationally speaking potentates of the earth have done great things, but with limitations. The unseen hand unperceived has often intervened. It was that way with the exploits of kings during that long reign of Seven Times of Gentile Dominion. Times and the dividing of times opened up and closed out Daniel's four Kings—dynasties. Also bounds were set for Jeremiah's Double, while the regulation of the different periods of the Cycles were made as stable as the coming and going of the planets; so came the League of Nations at the time appointed, nor can man prevent it.

The creative fiat produced the seed of the century plant but it took a hundred years to make one bloom. So it has been with the League of Nations. God has never been in a hurry when at his work. He works by human agencies and people too often get things wrong. It was so with Abbe-de St. Pierre's peace plan, written during the Congress of Utrecht in 1713. The Project of a Perpetual Peace—its title—was a humane conception, not in accordance with the Divine plan. It ignored two vital tendencies of human nature. Ultimately all forms of autocracy are to be destroyed. The Abbe's plan permitted the arbitration of rulers to control national aspirations for freedom. It gave the right of self determination to those in authority only, and so God destroyed it. The Holy Alliance formed by the great Majesties of Austria, Russia and Prussia, was like unto the Abbe's plan. It was a man's project laboring under the false notion, that

an imperial syndicate could best work out the moral and spiritual destinies of the human race, but a kind Providence destroyed that plan also. Had not prophesy intervened for republics, we would all be under a monarchical form of government and despotism, not liberty, would still hold sway. Article X, of the present peace plan, had it been in force, would have kept the American colonies under Spanish dominion to this day. It would have destroyed the birth of American Independence in its incipency nor would it have permitted the United States the right to succor Cuba in the time of the Spanish War. The true league will not champion the rights of territorial integrity when in the wrong.

Speaking from a national viewpoint again, the hand unperceived obtained again during the year 1899. Then one hundred delegates from different governments of the world met at The Hague, for the formation of a Court of Arbitration. It was the first step towards the formation of the present league. In both cases the purpose was in harmony with the Divine plan, and eventually the right kind of a league will be agreed upon. On the 18th of October, 1914, Colonel Roosevelt wrote a League of Nations substantially embodying all the good points of an international league in one statement. The colonel would back up the purpose of the people of the whole world by all the power of the whole world. One of the sixty-five clauses which the German League of Nations contains, is an international parliament pronounced impracticable by the League of Nations Commission, but the Germans are right. Such a league is needed now. Although some years may elapse but a full fledged League of Nations will obtain eventually. It is a cry from the people re-echoing the voice of prophesy for a new freedom, which

has come down to us through the ages. As a cry of the world from the depths of its soul it has been heard by high Heaven in the name of the rights of humanity, long deferred, and that gives a sufficient security in itself of its near approach.

Fifty years ago that new hope began to dawn. Under benign influences brought about by the criss-crossing of several prophecies, good work commenced. Finally came the signing of the German armistice and that was the beginning of the end of the Old Era. Now all the world is unconsciously preparing for the New Regime. Even Germany has been stripped of her hide preparatory to another political existence. It became necessary that she should be made to wriggle, first like an angleworm while being impaled longitudinally on a fishing hook, so she could understand. Now she sends her plan for a league, too. From the Associated Press, we read:

"Paris, May 12.—The German delegation has handed to the Council of Four the German plan for a League of Nations. This plan was drawn up by Professor Schuecking, and the principal feature is an international parliament composed of ten representatives from each Nation."

In this connection comes another Hun league plan, reported on May 12, also. It is a more extended plan and one which would have given protection to Belgium and Poland, to Roumania and Servia at the time they were so unmercifully raped, but unfortunately Germany was not thinking about them in that way at that time. The plan is copied from *The Washington Post*:

"The German plan for a League of Nations submitted by the German delegation at Versailles and now in the hands of

the peace conference committee on the League of Nations to which it was referred, contains sixty articles, together with a supplement setting forth the charter for an international labor league. The special aims of the League of Nations devised by the Germans are set forth as follows:

“(a) Prevention of international disputes, (b) disarmament; (c) securing freedom of traffic and general economic equality of rights, (d) protection of national minorities, (e) creation of an international workers’ charter, (f) regulation of colonial questions, (g) unity of existing and future international institutions, (h) the creation of a parliament.”

“Another provision of the draft reads:

“ ‘The League of Nations shall comprise (a) all belligerent States taking part in the present war; (b) all neutral States included in The Hague arbitration league; (c) all others to be admitted by vote of two-thirds of the existing members. Entrance is reserved to the Holy See.’ ”

Had that plan been drawn up on July 5, 1914, by that famous War Council which met at Potsdam to talk over the best route through Belgium to destroy France, William II would never have become Wiliam the Last.

The present movement for a League of Nations took its initiative in an act of the United States Senate on August 29, 1916. It reads as follows: “It is herein declared to be the policy of the United States to settle its international disputes by mediation or arbitration. It expresses disapprobation to a general increase of armaments by the different nations of the world. The President was authorized and requested to invite at a time not later than the close of the war in Europe all the great governments of the world to a conference which

shall be charged with the duty of formulating a plan for a court of arbitration or other tribunal to which disputed questions between nations shall be referred for adjudication and peaceful settlement and to consider the question of disarmament and submit their recommendations to their respective governments for approval. These provisions were unanimously adopted in the Senate," and should have been followed.

As a result of that enactment President Wilson went to Paris, and came back with the treaty of peace so inextricably interwoven with the Covenants as to meet objections by the Senate. A satisfactory League of Nations to all parties concerned could have been evolved probably, had the President taken into his confidence the United States Senate. As a coordinate body with that of the Executive it had the right of a treaty making power, anyway.

Rev. Dr. Eaton, of New York, criticised President Wilson for what he termed the latter's failure to take to the Peace Conference a delegation from the Senate. He declared that he believed the chief objection to the covenant was the result of the way "President Wilson had balled things up." He said the people wanted a League and were ready to help the President get it, but not the one he brought back the other day.

"It makes me tired," he said, "when I hear people call the thirty-nine senators who signed the round robin vile names because they dared do what they did. Are they there to be used as a rubber stamp or kicked around like a lot of school boys? They were elected to discharge their sworn obligations. I think President Wilson has made it difficult for the American people to accept the covenant."

The Senate had been kept too much in the dark. Republican Leader Lodge says, when speaking of the work after the League was finished: "Every shopkeeper in Germany was reading the treaty as made public at Berlin, yet the Senate was provided only with a 'worthless' official abstract."

The responsibility devolving upon the President has been very great. He had taken upon himself too much for one man, yet he wanted to do all the thinking himself. It is not difficult therefore, to find how soon he got the principle of self-determination in conflict with itself. That those four giant nations, of which Count Tolstoy speaks—the Anglo-Saxons, Slavs, Latins, and Mongolians—are in a conflict on a principle, all right in theory only, was a natural result. Not since the world began have the nations of the earth been guided by the principle of self-determination other than from their own selfish interests, Germany not being the only recalcitrant either. The vindication at Italy's expense of President Wilson's self-assumed attitude as the arbitrator of European boundaries, against 6,000 municipalities that assured Premier Orlando of their support, is a good example of self-determination in conflict with itself. As based on fact, self-determination was not a practical viewpoint to work from. It worked contrarywise as to the Danzig seaport and the Adriatic question in particular. As to the right of the Poles to an outlet at Danzig, Germany was about the only party that didn't come out at the same hole it went in at. Commenting on these conflicting mistakes, *The New York Sun* says:

"If for example, to protest against President Wilson's unwarranted attempt to decide, on his own judgment and to Italy's disadvantage, questions with which he has absolutely no official concern should take the form of a resolution of the Italian Parliament addressed to the American Senate and

House of Representatives, how could our Congress avoid an examination into all the circumstances of his self-assumed spokesmanship for America."

As Senator Sherman has presented a resolution asking that the peace treaty and the league be discussed separately, that question raised by the *Sun*, may come up. Following that of course other questions as important may also arise and thus the debate may continue for years.

An article by Rev. Charles L. Vaughan published in the *Roanoke Times* on May 22, very ably presents some of the good points of the League. In part he says: "The importance of the League of Nations is disclosed by at least the following considerations: first, the many disputes and misunderstandings among the nations associated together in their fight against organized brutality, which were calculated to provoke endless discussions, delays, and maybe new wars, have been very wisely referred to the League of Nations to work out on a just and amicable basis; second, arrangements for plebiscites to determine the desires and wishes of many racial units as to their national allegiance is left to the League of Nations; third, the arrangements for free cities that will afford equal privileges to all nations, is left to the League of Nations for their proper protection and governmental supervision; fourth, the holding open of many rivers and waterways so that all nations may use them freely and enjoy the commercial benefits from the enlarged world freedom. In fact, without the League of Nations, there can be no peace on the broad lines marked out and laid down in this peace treaty."

To the above might be added the work of the Council of Four who have agreed on most of the mandates for the former Turkish Empire and it is understood that the United

States has been offered Armenia and Constantinople with Great Britain getting Mesopotamia and Palestine, France being the mandatory for Syria and Cilicia, Italy for Adalia and Greece for Smyrna. The Sultan of Turkey would be given territory in Central Asia Minor with a capital probably at Brusa.

Greek and Italian claims to the Dodocanese Islands off Asia Minor have been adjusted by Italy agreeing to retire in favor of Greece. The islands, which are populated by Greeks, were occupied by Italy during the war with Turkey over Tripoli.

The different nations talked about as mandatories apprehend the coming of that time when war will be no more and when peace will reign over the earth as the waters cover the sea. Then will come to pass that swords and spears shall be beaten into plowshares and pruning hooks. That there may be no more Turkish massacres or Holy Wars, Constantinople shall pass into hands which will strive only for peace. Finally a people for righteousness will come out of that citadel and then the Turk will have another chance.

And there is that Caucasus group with a half a hundred little tribes interassociated with the Armenians, who have been pillaged and wronged and massacred for ages. The atrocities which they have suffered has called America to their aid, and should succor be refused the Lord will call us to an account. We have cared for Cuba and it will cost us no more to care for Armenia; and what if it does? In the providence of God the American Republic was created for that purpose. Anyone successfully opposing that work by us would bring a curse on the United States.

All the hopes of Zionism will have to be worked out in the Holy Land. That was the land given to the Jews as a

possession for an Abrahamic inheritance, and England, as the selected mandatory, should be proud of that appointment. Here in this land scenes are to be witnessed, it may be in the very near future, never dreamed of before. To that end 3,000,000 Jews but recently came out of Russia in one night. That was the greatest thing that happened to Israel since her exodus from Egypt. As an oppressed race for over 3,000 years she is now to come into a full freedom for England to care for. What a privilege! And Palestine, the promised land, is to become their home land. A home land from whence Jewish culture with its beautiful ideals is to spread over the world. And here they are to remain from the time of their restoration until their restitution, Acts III, 19-21. How long that will be we know not. What a pity the Jews cannot see the hand of providence in all this work. They seem hardly to know even, that the signs of the times indicate that the New Edenic Age is near at hand; that the time is near when the life of a man will be that of a tree; that there shall be no more an infant of days, but that the sinner a hundred years old shall be accursed. That may be the beginning of Millennial Era for aught we know. That we are in the last times is certain from the way the prophecies of Isaiah—II chapter—and the IV chapter of Micah are being fulfilled. Nations are being judged as the terrible Turk, the wicked Hun and the brutal Bulgar will testify, while the world is saying *war shall be no more*. No prophecies were ever more fully verified than those about the nations that were afar off, those that were cast out, but are to be assembled again, especially the gathering of the children at Mount Zion. Micah IV, 6-7—

“That the work of the peace conference is the beginning of the end of modern prophesy, for the “Birth of the Next Nation is an established fact.”

PART II.

THE NEW BIRTH FROM MOSAIC PROPHECIES.

(An Explanation.)

The League of Nations from a prophetic point of view, not only apprehends a restoration of the principles underlying the old Democratic Commonwealth of Israel, but other religious and economic principles as well. In unveiling Satanic influences which evolved this war costing the world \$331,612,542,563, with a total loss of 12,990,571 lives—so estimated; also, a shortage of picked man power, of the wage earning class of 14,000,000 men must be taken into account also.

Part II deals with the religious phase of this restoration. When Satan, in 1870, perceived dynasties crumbling as Israel's march Zionward started off devilish plans were laid for destroying law and order, by polluting the Mosaic record so as to undermine the authenticity of the old testament scriptures. The following chapters will explain.

Jesus challenged unbelief by saying "If ye had believed Moses, ye would have believed me, for Moses wrote of Me," John 5:46. Other similar statements led Satan to inaugurate the present age of doubt and unbelief, and that work of his is shown in part II also.

Rule by cycle lost out after the Jews no longer observed their Sabbath days of rests, their pentecostal feasts, and their jubilee celebrations every fiftieth year. (See history of this rule by Cycles, in the 25th and 26th Chapters of Leviticus.) As a result of that disobedience, this last war

has flooded the world by hordes of apostates, whose red hands now have our Republic by the throat. With the labor market at a premium, an appeal is made by those anarchists "to STAND FOR THEIR LIVES AND LET THE GOVERNMENT DO ITS DAMNDEST," words of Emma Goldman. But wait and see what God will do.

To effect a restoration with this class of malcontents is not impossible for an Almighty God. His efforts always bring the required results. It is done by a survival of the weakest. And now that the League of Nations has met its Waterloo in the United States Senate, and even while those four giant nations of which Tolstoy speaks are rattling their swords in anticipation of another war, let the present distracted world lose no faith in the coming conflict for a world wide new birth will certainly obtain.

INTRODUCTION

It is universally believed—and the idea is translated into our Bible—that the whole human family, Jew and Gentile, are descended from Adam and Eve. It is further believed that all of the races of men, Hebrew, Aryan and Turanian are descended from one and the same ancestor. From this erroneous belief have come the agnosticisms of the day. “There can be but one beginning,” says Baron Bunsen, the noted philologist, and one of Germany’s greatest scholars, and then this monogenist proceeds to contradict the Mosaic record, by antedating the creation of Adam and Eve, to about 20,000 years before Noah’s flood in order to meet the scientific requirements of a people who lived at that time.

On the contrary, it will be shown that the Bible and science go hand in hand to prove that the human race has not been derived from one source but from a plurality of origins; that Adam and Eve were the heads of the Hebrews only and that this race only was destroyed by the flood.

It will be shown that the Gentile nations of the earth had an origin of their own; that each of these races had their own separate cradle beds; that their various languages and religions did not and could not originate from the Hebrew parentage; and that, according to both the Genesis account of Man and the truths of science, the Gentiles were created thousands of years before the Hebrews.

THE SUBLETY OF THE BEAST.

At no time possibly since the beginning of the Christian Era, has religion been so menaced as at the present and the Devil has been the cause of it. And at no time has there

been such unanimity of effort against the powers of darkness as manifested during the past fifty years for evil spirits are still in the work. It has been a gigantic struggle of belief against unbelief, which has grown out of that one parentage theory. Born of an evil spirit, the present age of doubt and unbelief comes as a result. It was so planned.

The following chapter is a history of science and of the hand-book of Nature based on Biblical truth. As verified by the Plural Origin of Man in chapters following that one proof is given which destroys that erroneous belief. But if the purpose of this treatise is the correction of that false translation only, it need not to have been written. The cunning hand of the evil one struck a blow at the Church in the dark, and that is the subject in consequence that now demands our attention. That hidden hand sidetracked faith in the living presence of the Savior of the world by making Moses a false prophet and that is what we would speak of now. That false teaching advocating evolutionary processes instead of the Mosaic fiats, has led to this present age of doubt and unbelief, calling for our support of the prophecy which verifies "THE BIRTH OF THE NEXT NATION" and that is our excuse for this second treatise on that subject, though the primary causes of this last war, originating also the Mosaic defection to that end, it should have a place here in this book.

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PART II.

The New Birth From Mosaic Prophecies.

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CHAPTER I

THE DAYS OF CREATION.

Since the time of the translation of the great Bible in 1539-41, the belief has been general that the progenitor of the human family was Adam, the husband of Eve. This belief which has received universal support, is based in part on the theory that the earth is something less than six thousand years old. Not only that, but because of that other theory of the unity of the race, the lay brother has been at a loss when trying to interpret this question to the unbeliever and like the blind leading the blind, both have fallen into the ditch.

Now the Church having erred in this matter, a special Providence, it would seem, has raised up a body of learned men in the sciences whose deep researches into the mysteries of the material world have revealed the existence of man on this planet many centuries before the time the episode in the Garden of Eden occurred. Nor have these calculations on man's pre-Adamite existence in any way conflicted with the teaching of Biblical truth; for in Genesis II:4 we find that the term "day" signifies generations. The record is as follows:

"These are the generations of the heavens and the earth when they were created in the day the Lord God made the earth and the heavens."

This verse shows that the Mosaic account has reference to a cosmic day and not a solar one, and that the term, generations, would make any one of those six days much longer than the Day of Reformation or even that of the precession of the equinoxes, which required many thousands of years.

According to good authority, the Fifth Day for the creation of those great moving creatures of the deep waters covered a period of several millions of years; nor would Professor Haeckel's belief of 100,000,000 years for the antiquity of the earth conflict with this statement in Holy Writ, nor disagree either in the main with Archbishop Usher's chronological tables, which places the creation of Adam and Eve at about 4004 B. C. The trouble is not with either the facts of science or with the truths of the Bible but in the interpretation of the origin of the race according to that false theory which makes Jew and Gentile both come out of the same cradle-bed and at one and the same time.

THE SIXTH DAY OF CREATION.

Moses might be called the Father of Prophecy. He was the first and the greatest of them all. He was the only prophet to whom God spake face to face, and the only one who wrote of things past as well as of things to come. He was the only one to whom was given the history of the universe to write, and he gave the creative fiats of God from the dawn of creation to millennial morn. His first chapter of Genesis is an encyclopaedia in itself. It contains a record of every fiat from the beginning, and Haeckel says the earth was made 100,000,000 years ago.

Coming down through the ages to eons of centuries ago we enter upon the Sixth Day of Creation. That was in the Eocene Age, millions of years ago, when cattle and beasts of the field first appeared. Moses made a record of this creation as found in Genesis 1, 24. That verse refers to that long period of time when the earth was filled with quadru-

ped, thick skinned at first, and of every kind afterwards. Then came the Miocene Age.

The sun during that long era shone down on the regions around the North Pole like it does at the present time on both sides of the Equator. It was one long aeonian summer, with a delectable climate and tropical fruits in abundance. It was at this time the pithecanthropus, that ape man, first stalked forth into the world. Roosevelt, quoting Osborn, says that was about 500,000 years ago.

Ex-President Warren located the first cradle bed of the human race at the North Pole. He probably did so on the belief that this beast was the ancestor of the human race. Professor Virchow, the ablest anthropologist of modern times, says in refutation of that supposed fact:

"I have never found a single ape skull which approaches the human one. In vain have the links which should bind man to the monkey been sought."

OUR GENTILE FOREFATHERS.

Genesis I, 26—Hebrew.

The Pliocene Age closed out the Tertiary Period, and ushered in a new creation as different as fish is from fowl. Birds as big as horses had long since disappeared. It was at this time man came and Satan came too. That was about 240,000 years ago, says Mr. Croll and Professor Geikie, astronomers whom Darwin frequently quotes.

Moses makes record of this creation in Genesis 1, 26. He speaks of it under the term name "Adam," which means people. There were the Heidelberg race, for example, savages then as the Huns are now. The Egyptians then had the

same kind of a coffin shaped head. Also the Iberians, North American Indians, and other races of the Palaeolithic Age, all having the Old Stone Age skull.

The ancient Gentile forefathers left some reminders for us of their times in the old Stone Age of man. One of these was old Neter, an object of adoration and worship for the ancient Egyptians. This idol can still be seen in the museum of antiquities at Dublin.

Old Kankakee was another god of worship in that day. He was an Indian god, representing the age of the mastodon, the bones of which are still preserved by the Dakota tribe in their medicine bag with great veneration. As the remains of this huge beast have been found in Southern Ohio it may be old Kankakee once chased the animal over the southern plains of that State, and as a wild hunter rose from a chieftain to a god of worship. That was the way old Neter attained his exalted place on high. His symbol was simply an axe head. If tradition is correct many may have been the great beasts of Egypt knocked in the head by his stone axe head. That the gods were genuine in that day is evident from the fact that from the time men had tongues to babble with they had idols and isms to quarrel about.

THE NEW STONE AGE.

After the sun had cycled the Ice Age, going from pole to pole at the rate of 1° for every 10,000 years, it came into the New Stone Age of man, taking 160,000 years to turn back and make the journey. As the angle of the Earth's axis to the plane of the ecliptic is now only $23^{\circ} 27'$ it will be a long while before flowers will grow around the North Pole again.

The change from the old regime to the new or from the

Old Stone Age to the new one brought new creations. It brought another species of the human family also a new flora and a new fauna. They were not evolutions as the evolutionists would have us believe, but new creations, as different from those of the Old Stone Age as one race has always been different from that of another. Another species of plant life came also. If climatic conditions did not produce these changes, what did?

It is not known how many Ice Ages the world has had since the sun has been rolling around the globe from pole to pole, but in making its journey this last time from the Paleolithic to the Neolithic Age it brought into evidence a race of men of the Aryan type, very different from those who came first. Their heads were broad, not long, as in the old Turanian family. Scientists call it the brachycephalic head, of which the Celtic is a type. The Old Stone Age head was long like the Egyptians. It was called a doliochocephalic type, and these two types according to Broca have been persistent. It is only another way the father of comparative anatomy had when saying that these two races were of different species.

The sheep, the dog and the reindeer now appear for the first time, says Hugh Miller. The mastodon, the woolly rhinoceros, have become extinct. And the earth too, as if approaching the wants of a more advanced civilization for the fair sex now brings forth plants for luxurious purposes also.

In former ages when the cave man was more pugilistic than polite about getting his wife, cosmetics had no commercial value. But after he had changed his dugout for a kitchen-midden to live in, he became vain, and then thymes, mints and lavendars came into evidence. This was in "Ye Olden

Time," about 80,000 years ago, but there were no suffragettes as yet so far as we know.

About 25,000 years ago, quoting Roosevelt again, the Cro-Magnon race made its appearance on the plains of Europe. They were our more immediate Gentile ancestors. Like the Heidelberg man of the Old Stone Age, and the Neanderthal tribe of the New Stone Age, they were called "Adam" in the Mosaic record· Gen. 1, 26. Hebrew.

St. Paul speaks of these pre-Edenic people in Acts 17, 26-27. Like dogs and cats, made of one blood but a different species, these people of different races were of different species also. Their bounds and habitations having before been determined, racial characteristics made them indigenous to the soil to which they belonged. And whether black as tar, like the negro; or yellow as saffron, like the Mongolian; or red as copper, like the North American Indian; or brown as old leather, like the Malay, each race had its own cradle bed; and as there were hundreds of races there were hundreds of cradle-beds also.

THE HA ADAMIC RACE.

Genesis 1-27.

At the time of the episode in the Garden of Eden, 4004 B. C., the earth was filled with different races of men, each race having a language of its own, also its own religion. The Indians have not evolved many new gods since that time, but the Egyptians have, and as the Greeks said, they had gods that grew in gardens. Jupiter, said to be the strongest god in the universe, was the Roman god; and there were gods galore everywhere. Archaeology, somewhat specific in this case, gives us particulars about Sargon, 3800 B. C. He is

spoken of as having restored him kingdoms by that time and then ruling over Babylon a great king.

Long before that day the Babylonians had their temple library at Nippur; their sun and moon gods a plenty; and so had our own Aryan forefathers, known as those Wise and Honorable men of Aryanna, who then lived on the plains of Asia Minor. But of all religions of those ancient times, none compared to Zoroastrianism. Their Avesta was the oldest Bible in the world; their Rig Vedas were the sweetest hymns of the pre-Edenic eras; nevertheless, not their gods nor any of the four gods our ancient fathers of the Indo-European family had, any more than any of the sun and moon gods, in the temple at Shamash, at Sippar, could raise the dead or give life eternal. Hence the creation of the Ha Adamic race for the evolution of Jesus Christ, the Savior of the world.

CHAPTER II

THE PLURAL ORIGIN OF MAN.

The following extracts from General Thomas A. Davies' book, entitled—"Am I A Jew OR A Gentile," will give proof of the plural origin of man. Under the term name of "Adam" has been given those Aryan and Turanian Gentiles who lived in different parts of the earth before the Hebrew race, spoken of under the term name of "Ha Adam," came into existence. The preceding chapter speaks of the Gentile races, and the following chapter will speak of the Hebrews:

"As this booklet was published for free distribution and, as it is now out of print, we take pleasure in reproducing parts of it. The General says, "the reader will find in Genesis I, 26-27, the creation of two distinct classes of people. He will find in Gen. I, 26, that of the Gentile people and in Gen. I, 27, the creation of The Adam, male and female, which is the creation of the heads of the Hebrew race. "The Adam" was the husband of Eve, the ancestors of the Hebrew race only, and tracing their descendants through (after making the translation of the Flood account) he will find a distinct line of people called Jews, which evolved the Saviour of Mankind."

"The Adam," the male head of the Jewish line was selected by God to undergo the test of obedience to his laws, and the Hebrews as a race to make, publish and ventilate those laws by writing in the Hebrew the books of the Old Testament; and in the Greek those of the New Testament, and finally making Jesus Christ crucified the index of those laws.

That race has been the chosen people of God for those purposes.

ADAM AND HA ADAM.

“There are two terms used many times in the book of Genesis which signify what those of Gentiles and Jews do now. They are Adam and Ha Adam. The term Adam is used first in Genesis 1, 26, and according to Genesis 5, 2, means many. The term Ha Adam is used first in Genesis 1, 27 and about forty times thereafter. It stands for the husband of Eve and as the representative head of the Ha Adam race which evolved Jesus Christ. After the Flood, the Ha Adam race with the exception of Noah and his family, having been destroyed by that great deluge, the terms Hebrew, Israelite and Jew were used instead of the term Ha Adam.

“Each verse of the first chapter of Genesis gives a complete record of an event in itself. It was for that reason the word “And” begins each verse of the first chapter of Genesis. That word “And” is found in the Hebrew text of the 27th verse the same as in the others but when the first Bible was published the word “and” beginning the 27th verse was changed to “So.” That was done in order to make but one record out of two events found in the 26th and 27th verses together. By making one record out of the two verses, and changing the term Adam to man in the 26th verse and the term Ha Adam to man in the 27th verse the Mosaic account was made to agree with the one parentage theory. The changing of those terms also led to another corruption of the Mosaic text. The term Adam signifies a creation. There is no other word in the English language that signifies a creation, and it was for that reason Moses used the word Adam in that

connection. The term "man" means birth. As God did not create a man born of a woman Moses did not use "ish" meaning man in that account. Neither is it possible to make the term man mean many in the first instance—verse 26—and one in the second—verse 27—when used in the one and same connection. It was by these corrupt changes, however, that the unit theory was established and by continual changes throughout the Genesis account was sustained.

"When we come to the Flood we find that the cause of that deluge was brought about by the marriage of the Adam race with that of the Ha Adam people of God, or as it might be stated now, by the marriage of Jews to negroes, Chinese and other Gentiles. The miscegenation of the races is a violation of God's law of reproduction. In consequence of that violation the great flood destroyed the Ha Adam race only, not the Gentiles, as the reader will find that the original Hebrew record so states. Our translators, however, wanting to preserve the unit theory of the race mistranslated that account, so that "Adam" the same as "Ha Adam," came under the ban of God's displeasure, under the term name "*Man*" to mean one or many as wanted.

"The Oxford Revision dropped the word "So" at the head of verse 27 in the Genesis account of man which raised the question with General Thomas A. Davies as to the individual record then of the 26th and 27th verses respectively. By their restoring the word "And" implied two events one for each of those two verses. The conjunction "And" is copulative. It shows that something has been added while the rejection of the word "So" destroys the purpose of the Revisionists to tie the accounts of the two verses up as one record. The further use of the term "man" in the plural

sense in verse 26, and in its individual sense in verse 27 shows that this term would not convey the meaning of the Mosaic account which led to the restoration of the terms "Adam" in verse 26, and to that of "Ha Adam" in verse 27. So the General went through the book of Genesis and having restored all original terms wherever rejected found that the Bible as thus corrected fully destroyed the one parentage theory altogether.

We will now quote from General Davies' little work to prove that the Ha Adam people here stood for the Hebrew race only, who were destroyed by the Flood. The term "Adam," verse 26, and thereafter has reference to Gentiles.

BIBLE.

Gen. I. 26. And God said, let us make MAN in our image, after our likeness, and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

HEBREW.

26. And God said, let us make ADAM in our image, after our likeness, and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

For definition of the term Adam in this verse, see Gen. V. 11.

BIBLE.

27. So God created MAN in his own image, in the image of God created he him male and female created he THEM.

HEBREW.

27. And God created THE ADAM in his own image, in the image of God created he HIM, male and female, created he THEM.

The above Hebrew verses will be sufficient to show the translator's misuse of the term man for those of Adam, and Ha Adam, while the following true account of the Flood will be sufficient to prove that it was Ha Adam not Adam who were destroyed by Noah's deluge. The records from the Bible and the Hebrew accounts are as follows:

BIBLE.

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.

HEBREW.

1. And it came to pass, when THE ADAM began to multiply upon the face of the earth, and daughters were born unto them.

Note: In this verse, in the Bible and in the Revision, THE ADAM is rendered "men" while in the Hebrew it is THE ADAM.

BIBLE.

2. That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.

HEBREW.

2. That the sons of God saw the daughters of THE ADAM, that they were fair ; and they took them wives of all which they chose.

Note: In this verse, in the Bible and in the Revision, THE ADAM in each is rendered "men," while in the Hebrew it is THE ADAM.

BIBLE.

4. There were giants in the earth in those days, and also after that when the sons of God came in unto the daughters of men, that they bare children to them, the same mighty men, which were of old, men of renown.

HEBREW.

4. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of THE ADAM, and they bare children to them, the same became mighty men, which were of old men of renown.

Note: In this verse, the Bible and the Revision, THE ADAM in each is rendered "men", while in the Hebrew it is THE ADAM.

BIBLE.

7. And the Lord said, I will destroy man, whom I have created, from the face of the earth ; both man and beast, and the creeping thing and the fowls of the air ; for it repenteth me that I have made them.

HEBREW.

7. And the Lord said, I will destroy THE ADAM, whom I have created, from the face of the ground ; from

ADAM unto beast, and the creeping thing and the fowl of the air; for it repenteth me that I have made them.

Note: In this verse, which controls what was to be destroyed by flood, is wonderfully distorted from the Hebrew, both in the Bible and in the Revision.

In the Bible, in the first instance, THE ADAM is rendered "man" and in the second instance is rendered "man;" also in the Revision the same; while in the Hebrew, the first is THE ADAM and the second ADAM. This is not all. In the Bible and in the Revision is inserted the following: "both man and beast," while in the Hebrew it is "from ADAM unto beast," a very decided difference as to what was to be destroyed. "I will destroy THE ADAM from the face of the ground, from ADAM unto beast. Here Adam is the boundary line on the one side, and beast on the other, and THE ADAM, the subject destroyed, within them. This is equivalent to recording that Adam was not to be destroyed.

GENESIS, CHAPTER VIII.

21. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for THE ADAM'S sake; for the imagination of THE ADAM'S heart is evil from his youth; neither will I again smite any more everything living, as I have done."

Note: For want of space here the coming work on "The Plural Origin of Man," will give the forty or more verses, wherein the term "Ha Adam" is used in contradistinction to that of "Adam."

CHAPTER III

WHAT SOME EMINENT AUTHORITIES SAY ABOUT ADAM AND HA ADAM.

Professor A. H. Sayce, that eminent assyriologist, not being able to discern more than the record of one event out of the 26th and 27th verses, not only confuses the "Adam" of the first with the "Ha Adam" of the second, but gets into a tangle with the subject plural in the first case with the subject singular in the second. Hear him:

"Elohim is a plural noun, and its employment in the Old Testament as a singular has given rise to a large amount of learned discussion, and, it must also be added, of a learned want of common sense. Grammarians have been in the habit of evading the difficulty by describing it as a "pluralis majestatis," a plural of majesty, or something similar, as if a term in common use which was grammatically a plural could ever have come to be treated as a singular We may take it for granted, therefore, that if the Hebrew word Elohim had not once signified plural "gods" it would never have been given a plural form, and the best proof of this is the fact that in several passages the word is still used in a plural sense. Indeed there are one or two passages, as for example Genesis i. 26, where the word, although referring to the God of Israel, is yet employed with a plural verb, much to the bewilderment of the Jewish rabbi and the Christian commentators, who followed them."

This distinguished writer, as it is seen from the above, like all monogenists, has the wrong notion as usual because of the one parentage theory.

THE THEORIST.

The work of the theorist has always been to destroy the idea of the plural origin of man, and it will be seen from the above booklet that the Genesis account of man was distorted for that purpose. Nevertheless, the original Hebrew record revealed the creation in the first instance, verse 26, to minds like that of Proffessor Sayce of peoples only in a way by a triune God, and a single individual—verse 27—by Jehovah above, hence the “*pluralis majestatis*” was all right, whether he understood it or not.

From Professor Poole’s “Genesis of Earth and Man” we have the same question discussed from another viewpoint. Some passages of scripture are given by this author to show that there was an origination of the human races from Adam and of others that apparently indicate the existence of an offspring not descended from Adam and Eve. “If,” says he, “we regard the first individual of a new variety of a species, which had universally sinned but not become extinct, we may not only understand God created a female for him, but also why we find no mention of the creation of wives for his sons. The sinless Adam needed a sinless wife; but in the case of Cain and Seth, the same necessity did not obtain, they having been corn fallen creatures.”

This author of the human family starts from “Adam”, the Egyptians, saying they were “Adam”. The “Adam” in the former instance means the race of Adam and in the latter instance the nature of Adam. This is the way Poole originated an aboriginal “Adamite” race in the heart of the Dark Continent, and with strict propriety excludes them from the “The Adamite” race in the lat-

ter case without knowing just what he had done. He had almost thought out the two "varieties" of man, as he puts it, in the terms, "adam" and "the Adam" as he frequently writes those names. But he closes his discussion by an admittance of the species of the races of man only in an implied way, by saying, "But for species of man, we must substitute variety unless we oppose a great majority of men of science." This certainly was not a very creditable back-down after differentiating between the Nigritian and the Jew, neither of whom ever belonged to the same species.

The one parentage theory of the human family has always been maintained. "There can be but one beginning," says Bunsen again and so say they all. That theory dominated the translation of the Genesis account, in the King James Bible, nor had a question ever been raised as to the falsity of that record, until about fifty years ago. After science had revealed bones and skeletons of the human family that must have had an existence aeons of ages before Adam and Eve dived in the Garden of Eden, 4004 B. C., then monogenists began to question the authenticity of the Mosaic record. The Biblical record very plainly accounts for the Palestine Cradle-Bed not more than 6,000 years ago. It is a chronological record which verifies Archbishop Usher's table as approximately correct, but it is one for the Hebrew race only, not for that of Gentiles. Neither believer nor unbeliever accepts it as a correct one because of that false opinion respecting common origin for all human kind.

The idea of the human family belonging to various species has been, and is still, bitterly opposed by men, possessing great scholarship. That seems to be the universal opinion also. They all quote scripture to prove man was made of one

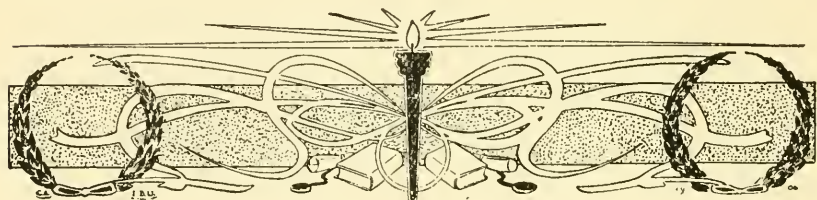
flesh. So was there but one flesh of birds and another of animals, and lo! the many species. There is no greater difference between a bull pup and a tom cat, or a crow and a canary bird, than there is between a negro as black as tar, and a Mongolian as yellow as saffron. The round hair and the round orbits of the one could never have come out of the same cradle-bed with the flat hair and the lozen-shaped eye of the other. Neither could either of those races have come out of the Palestine cradle-bed, no matter when created.

That the negro cannot be derived from the Malay is no more true than the impossibility of deriving the North American Indian from the Hebrew. That the rete-mucosum of the negro or the depigmentation of the Albino are not interchangeable proves that the white and black races do not come from the same parent head. Yet the scientist contrary to his own reasoning, affirms the very thing he is constantly denying, and while admitting ineradical differences between the races, will nevertheless assume, as Professor Muller does, that there can be but one common source for man.

The scientist will admit that the flat hair of the Mongolian, round hair of the negro, lank hair of the North American Indian, have always exhibited those differences that they do now. They will admit that noses of some races are long or short, in others broad or flat, eyes red or green, straight or lozen-shaped; lips thick or thin, soles of feet flat or arched; or skin red as copper, white as saffron or black as tar, and that all of these differences have existed from the beginning. Yet to be true to that theory, they must have all come from one common stock.

"Through a wonderful provision of nature," Dr. Clarke, of Indianapolis, says: "I am prepared to say that any of the

racess of men can be told by the examination of the blood under the microscope. It is decided by the arrangement of the red corpuscles. In the Caucasian they will be even; in the Indian, in curls; in the Ethiopian, straight; in the Mongolian, in round circles and in the Malay in crosses like an "X". An admixture of Ethiopian blood in a caucasian by birth will give the Ethiopian arrangement to the corpuscles."



CHAPTER IV

THE BIBLICAL MYTH. AS BASED ON THE UNIT THEORY.

The world loves a true man even though he is an agnostic. Colonel Ingersoll was such a man. In religious matters he differed from the Church and thought it a preposterous thing to hold a creed in violation of the truths of science. Having the courage of his convictions, he boldly proclaimed that the Egyptians could not have been derived from our Hebrew parents of the Palestine era. Such a conclusion had its foundation only in a myth. "Those people," he said, "had measured the heavens, squared the circle and built the pyramids before the time of Adam and Eve;" and in giving utterance to these words, Ingersoll did the cause of Biblical truth a great service.

We find that there came a flood after the creation of Adam and drowned the whole world save Noah and his family of eight persons. After that supposed great world-wide deluge, Shem, Ham and Japheth, the sons of Noah, became the ancestral heads of the different races of the earth. Shem became the head of the present Jewish populace consisting of not more than 15,000,000 souls. Japheth, the more favored son of the family, became the progenitor of the European nations, consisting of about 300,000,000 souls; and Ham, the accursed son, was left to father the remaining population of the world—about one and one-third billions all told—, and he did not have a harem to start with either.

And the story further saith.

About the year 2247 B. C., when the tower of Babel

fell, Japheth and his family left the plains of Shinar for another place of abode. Their journey was made towards the north and west, and after crossing the Oxus and the Jaxartes, they settled on a high plateau of land known as the plains of Western Asia, east of the Caspian Sea; and Bactria was their capital center.

So it came to pass when Japheth and his children pedestrianated to the north and west, they kept their Hebrew heart, religion and language until they reached that high plateau of land on Aryan ground, then they changed. Before that they spoke Hebrew, or something like that—now they speak Sanskrit, and that change was about as great, as it would be for a race of nomads to slough off birdlore and speak Greek. And their religion likewise changed. There were changes brought about like the boy's shirt that got turned inside out climbing over the fence.

In time, these Japhetites, who had now become Aryanites, multiplied in numbers beyond the capacity of their Aryan home and had to journey in colonies to foreign lands to get other places to live. By these second migrations, Europe became peopled. According to Adelung, the first of these Aryanite colonies to migrate was the Celtic one. They made their way westward, but they did not change into Irishmen until after they had sailed over the Irish sea, but having once touched the shore of Erin, they became those swarthy prognathous brachycephalie nation of people always known by their brogue, their wit and good hard sense.

Following the Celtic migration, a colony went eastward and settled in India. They were called Hindoos. Another colony settled in Persia. The last colony changed its language from the Sanskrit to Zend, and its religious worship for that

of Zoroaster. Other colonies also left the parent hive, but their direction was westward. They became Romans, Greeks, Germans and Scandinavians. As fast as they departed each in turn sloughed off the old religion and the old speech and put on new ones. Everything became new again—religion, language and all. All of these changes were made after the tower of Babel fell, about four thousand years ago. These seven nations, to which we belong, known as the Indo-European family, have been the only family on the globe who have made any history. From their thrones in that little nook of the earth called Europe they have ruled over Jew and Hamite in every other corner of the world.

But as to Ham! What became of poor Ham?

The poor have always been blessed with poverty and many children; but this poor exile had to father all the heathen nations of the world. The Jews had but one language and one religion. The Japhetites were confined to Europe but the Hamites had to father races, languages and religions too many to count; their progeny runs up into the billions. The only thing they ever had was poverty and that fruitful progeny.

It is an historical fact that the earth after the flood, even in Noah's day, was filled with people. Before the flood it was Adam and Ha Adam, but after the time of that great inundation it was Hebrew and Gentile and Gentiles covered the earth. That was a miracle performed by Shem, Ham and Japhet even in the time of their own father, if the unit theory is correct.

When we remember what those three boys did towards replenishing the earth with a few hundred different races of people before the old man was gathered to his fathers, we

uncover our heads in admiration of the task performed. It ought to excite the admiration of a Roosevelt even. We would like to have attended one of Noah's family reunions. A reunion of the Smith family would pale in comparison. The dwellers on the Swiss lakes in the days of Noah amounted to thousands, and they were only a small portion of the inhabitants of the whole round globe at that time. There were the Egyptians, Mongolians, North American Indians, the negroes of Africa, South Sea Islands and other nations not saying anything about the hordes from Greenland's Icy Mountains, and elsewhere.

But the question remains to be answered.

How came the earth to be so fully peopled, so soon after the flood?

Sir Charles Lyell, an authority on geological questions whom Darwin often quotes supplies the answer

According to Sir Charles, the immediate families of Noah, it would seem, had a habit of boat riding after the days of the flood. It was a habit acquired probably by being tossed about in the ark so much. So these people would take long excursions, and sometimes thoughtless ones would venture too far on the angry waves of the wild sea, and get lost. Then it would happen frequently that contrary winds would carry them to foreign shores and not always having friendly storms to carry them back those foreign lands would in this way become peopled. It is probable that wherever one of these boat parties became stranded, or left a finger mark, or a toe scratch, there—Aphrodite-like—a new race of people with a new language and a new religion would spring up. Selah.

CHAPTER V

THE SCIENTIFIC MYTH AS BASED ON THE UNIT THEORY.

In 1735, Linnaeus wrote his *Systema Naturae*. In this great work an arrangement of the various kinds of plants and animals, according to their families, was made. As families are related so he grouped them into classes, giving to each group a special name, Latinizing the cat tribe, the lion tribe, the bear tribe, etc. Eighty years afterwards, Cuvier, the great naturalist, devised a much more perfect system of classification. He held to the same belief that Linnaeus did that each different species was separately created, by an infinite Being. In other words they both believed in the unchangeableness of the species.

The Theory of Evolution supposes just the opposite of that. To the Evolutionist nothing is fixed or stable. Everything is constantly changing, and continual change originated species from varieties. First there is a spontaneous generation to begin with. After that, in the struggle for existence, changes are brought about, as Darwin says, "by means of natural selection," the survival of the fittest, etc.

In the year 1809, when Darwin was born, there came into notice the publication of a work which gave some glimpses of the theory of Evolution. This was Lamarck's *Philosophie Zoologique* which laid the foundation of the Darwinian theory. Lamarck assumed that life had a spontaneous origin. This assumption is the foundation stone of the theory. It is something from nothing to start with. Out of chaos comes the lower forms of plant existences first, and, by a series of changes, animal life follows. Constant changes evolves man. And this is the basis of the Scientific Myth.

Now comes species. We are told by Lamark that new wants demand of an animal new exertions, and these exertions in turn develop new parts to satisfy wants heretofore unsatisfied by parts not yet developed; and the development of these new parts produces a different species.

This is the germ of the new theory.

Geoffrey St. Hilaire, another scientist saw dimly as Lamark did. His theory was that in nature there is a law of compensation. If one organ develops slowly, another organ develops strongly. The strong organ will eventually win out at the expense of the other. A survival of the fittest is what that means, probably.

There were a number of able writers who followed Lamark and St. Hillaire, including Huxley, the anatomist, and Goethe and Schiller, the poets, but the man who stirred this question to the bottom was Darwin. His great work on the "Origin of Species," published in 1859, and his "Descent of Man" published in 1871, are based on the theory of change and development from primary to ultimate conditions. Instead of a creation by a higher power, who begat everything by word of mouth, animal and plant life arose from low forms, and then by constant change the present results in the higher life were attained. This change which produces such great results, we are told, is brought about by natural selection, sexual selection, geological succession and so forth.

In the consideration of homological structures of animal life, Darwin came to the conclusion that inasmuch as the bones in man's skeleton compared with corresponding bones in that of a monkey and some other animals; and because man is developed from an ovule that differs in no respect from the ovules of other animals, man, therefore, as well as

monkeys came from the same parental source. Then he elaborates on similarities of animals to prove that not only the bodily structure of man is of the same general type or model as other mammals, but that the habits and the characteristics of the one is the same as that of the other. He has the same diseases in some cases; is subject to the same conditions in other respects; and, when speaking of man's prototype, Darwin says that baboons will drink beer and get drunk like a man and that some monkeys still smoke tobacco and drink tea with as much pleasure as we do.

Professor Haeckel, of Jena, is one of the chief apostles of evolution. It was Haeckel who enlarged upon a hint in Darwin's great work about the "Descent of Man" and he was the first, probably, to proclaim this doctrine from the house-top. In 1898 at the International Congress of Zoologists at Cambridge, he said:

"The direct descent of man from some extinct ape-like form is now beyond doubt, and admits of being much more clearly traced than the origin of many another mammalian order." "Of course," he says, "this fact cannot be proved exactly," etc. MOST CERTAINLY NOT.

This dream about something not exactly clear was threshed out in the visionary sunlight of science until evolutionists were satisfied, however.

Then came a revelation.

In 1894 every student of evolution had his attention drawn to an extraordinary discovery made by Dr. Eugene DuBois. This Dutch Army surgeon found in an ancient rock formation of Java some fossilized bones that proved to be the remains of an animal partaking of some of the characteristics of the ape and some of man. This hitherto unknown animal

was named the ape-man or *pithecanthropus erectus*. It was exhibited at the Zoological Congress at Leyden in 1895 where a number of zoologists declared that it was of a certainty one of the missing links connecting man with his ape-like ancestors.

Professor Haeckel has given us in his great work, "Systematic Phylogeny," a genealogical tree of man. In this pedigree a little something that came into existence about 100,000,000 years ago becomes the starting point. This little something which he called a monera changed from a dead thing into a living one, by a self generating process; explained by Haeckel's fundamental biogenetic law. Its growth was based on a supposition, and having the supposition to start with, one thing after another follows. About 40,000,000 years after this monera arose of itself into life, a one-celled plant came, then a two-celled plant, then a many-celled, and finally there was a tangled forest filled with skulless animals.

This was in "Ye olden time" when our ancestors first became flat worms and mud-fish.

About 60,000,000 years after the monera appeared, our ancestors began to come forth, and the earth is now full of people.

THE UNIT THEORY.

The unit theory is a queer one, but the idea of a common parentage for the different races of men is a general one. That there should be a plural origin for the plant family, also for the lower animals and not for the human kind, is contrary to reason. It is neither biblical nor scientific. The only way we can account for that unanimity of opinion is that the idea of the unity of the races is the most mischievous of any, and

Satan had it translated into the Bible as the best way to satisfy the contrariness of man to his own advantage.

On the morning of creation all was darkness and in a state of diversity. Then God's spirit moved over the face of the great deep and a unification of everything diverse began to take place. But Satan got that wrong. He taught the heathen philosopher that out of unity came diversity, and modern philosophers stole that idea from the heathens. That is where monism, the foundation stone of monogentism, the basis of the theory of evolution comes in. It materialized adversely to Monatism. Professor Haeckel founded his school on that idea. The professor took his cue from Darwin who found that ovules in men and monkeys were the same; hence men from monkeys came. But Haeckel found that ovules in bugs and beetles, flat worms, et cetera, were the same as found in men and monkeys. Then the professor from Jena went in search of the original spore from which everything having life came from, and found a monad. Ergo! Another star in the galaxy of philosophers appeared in the German heavens and students now in the universities of that country have found that the Mosaic law of kind after kind did not hold in Leipsic and Heidelberg.

Those German philosophers discovered that life came from that little dead thing that slipped out of the crack of the universe when the earth was made, which the Professor found by his biogenetic process was about 100,000,000 years ago. Now having a supposition for his hypothesis, it was not long before that little dead thing got up and began to evolve things. First came mud, fish headless worms and people like that; and they held their carnivals in leafless forests. But after the earth had been in travail about fifty thousand years,

bugs, beetles, bees, bull-frogs, with its cousin-German family in general appeared.

But nothing amounted to much until salamanders came, and they had gills as well as tails. This was in "Ye Olden Times," when our forefathers did not socialize much until the smart set shuffled into society. And some of them had caudal appendages as long as whiplashes. Lastly came "us".

Now, students of biological science are trying to trace their pedigrees back of monkeydom through the kingdom of bugdom, to the nomad that Haeckel found. A year or so ago Doctor Lyman Abbott in answer to a query as to our origin from monkeys, made the statement in the *Ladies Home Journal* that man was not descended from monkeys, but that man and monkeys both descended from the same parental source. Whether from Haeckel's monad was not stated. It would be interesting to have the Doctor explain more fully, just how the swirl of protoplasm would make a bee or a bug in one case, a man or a mouse in another. None but a cytologist would know. The Abbott family noted for its scholarship from the time Sir George Abbot assisted in the erroneous translation of the Genesis account of man for King James's Bible in 1611, on down to that of Dr. Lyman, whom all the world loves. But that scholarship has counted against Moses, and the authenticity of the Old Testament Scriptures, and all the world ought to know the Doctor's reasons for those views maintained so notoriously.

"From what we ourselves know," says Dana, the geologist, "there is a system of prophecy which in types foreshadows succeeding eras. We find," he says, "the introduction of life going on while inorganic history was yet incomplete but finished in its fundamental ideas."

Then beginning with the lower grades of species and speaking of the appearances of new types as they come along, he enumerates the passing of the tribes of the different eras. How the era of mammals was foreshadowed by the appearance of mammals in the reptilian era, and how that the era of reptiles was prophesied in types that lived in the earlier carboniferous era, and so on. In his work on fossil fishes, Agassiz also speaks of those phases of development "of all living animals" as they correspond to the order of succession of their extinct representatives in past geological times. But there is nothing inconsistent in what either Dana or Agassiz says about the creation of species. There is a geological succession of one type after another, but there is neither proof of a spontaneous creation nor of links connecting a type of one species with that of another.

The ovule of an animal of the articulata class, under the microscope, may look like the ovule of one of the vertebrate animals, but that does not prove a common origin. The ovule of a frog, a spider and man may be as nearly alike as two peas in a pod, but the swirl in the life of each of these protoplasmas is as different as that in old rags, molasses or the attar of roses, notwithstanding we are told by the chemist that the same original elements in the same combinations as to number, enter into the composition of each of these three articles of commerce precisely in the same way.

In the first place primary elements are constant. They are but few in number, and constitute the rock bed foundation of all nature. After their creation in that of heaven and earth, God rested from all his works **CREATED TO MAKE**. See (Hebrews) Genesis 11:3. After that things were made, not created. The seed of the Century plant was

created, but it took a hundred years to make the plant. Out of the earth came vegetable life on the Third Day and animal life on the Sixth Day, but while both plant and animal life were made out of the earth, yet from the beginning an animal has always been as different from a plant, as old rags are different from molasses. There is about as much likelihood of finding the connecting link between old rags and molasses as there is in finding it in Haeckel's pedigree of man. For the primary elements remain the same as on the day they were created and no cytologist has yet found out the secret in the movements of that lifegiving principle, which will make a bee in one case, a bat in the other or a mouse or a man in another. The Mosaic law of "kind after kind" holds good, throughout all time. In man it is now as it was in the time of the pithecanthropus, simply "kind after kind."

CHAPTER VI

NOAH'S ARK.

If the whole world was drowned there would have been many thousands of animals outside of Palestine to be cared for, so many in fact, the land of Palestine itself would hardly have held them. According to Hugh Miller, whose estimates were based on information obtained from Johnston's Physical Atlas, there were 1658 species of mammals, 6266 species of birds, according to Lesson, 656 species of reptiles, according to Charles Bonaparte, all of which were to be kept and fed for a ten months' sea voyage in the ark. Then too, when we take into consideration the size of some of those animals—for the unit theory will not exclude those now extinct—we are still further amazed at some of the supposed facts in the case. For some of those animals of pre-historic times were very large. There were mammals in that day with jaw bones ten and twelve feet long and the provender necessary to sustain them during a long sea voyage would be great. Some of those birds were ten and twelve feet high. The *Dinorus* was as big as a horse and something larger than mere bird cages would have been necessary for their accommodation, while some of the serpents were fifty feet and more in length needing much room to swish around in.

It would also be interesting to know how Noah corralled those animals of the world for their place of safety during the time of the Flood. Different countries have different kinds of cattle and beasts and creeping things all of which had to be gathered together for transportation. There were the great megatheriums of South America, the mastodontic

animals of Asia and Africa, the huge pangolins of Java, the dinorus of New Zealand, and on down the list from elephants and lions and tigers and tapers to rabbits and rats and until one tires out naming them. An Ark to be sufficiently large to accommodate so many animals would have to be about the size of the Holy Land itself. All things considered an ark stretching from the snow capped Hermon on the North to the plains of Esdraelon on the South, and from the plateau of Moab and the mountains of Gilead on the East to the sea on the West built of wood and iron many stories high would have been, we think, about the right size for Noah's purposes. But for the translators of our Bible to cram all those animals into a little ark of gopher wood not many times bigger than the Black Hole of Calcutta there to keep and feed them for nearly a whole year does seem preposterous.

CHAPTER VII

REJECTION OF MOSAISM.

The science of protology first interested me about a quarter of a century ago. In 1886, I took up my residence in New York City where I formed the acquaintance of General Thomas A. Davies, who had written a book on the origin of the races of man. I saw much of him before his death in 1898. From him, I got my inspiration and where he left off in that work, there I began. As to the days of creation being solar ones, the General was mistaken, but his interpretation of "Adam" and "Ha Adam" is correct. Not being a Hebrew scholar myself, I freely consulted biblicists who were, and got the Ha Adam question settled to my satisfaction. The kind and courteous rector of St. Ann's Church, Brooklyn, gave me one of my first interviews. He and others found that the Hebrew Bible accorded with the views of the author of "Am I a Jew or a Gentile," and that was assurance to me.

I did not always have such encouraging interviews, but during leisure times, I pursued my work along those lines, reading everything in the meantime, published on the subject, besides gaining information and not a little experience. I became amazed at the many things German philosophers knew that were not so. The school of philologists, in particular, supplied a lot of interesting reading, when basing the theory of unity on supposition merely.

Next to Sir William Jones, the greatest scholar England ever produced, comes Baron Bunsen, Max Muller and Martin Haug, Germany's greatest philologists, who based their support of the unit theory principally on supposition.

All of them having nothing but supposition to go on, were continually affirming the very things they were always denying.

Their works on philology and the history of language have awakened a taste for philosophical inquiry into all forms of speech: Aryan, Hebrew and Turanian, but notwithstanding with all their learning, they were not able to make the one parentage theory agree with science and not destroy the Mosaic record as written in Hebrew. They all agree with the Bible as translated, but not with the original Hebrew text, which is in discord with the unit theory. Obsessed with that false theory, those professors from the German Universities have done much by their poisonous propagandas in shaping the scholarship of the whole world to this day. I was told just recently by one of our Presbyterian ministers that the days of the patriarchs before Noah's Flood were long periods of time. Fifty years ago that doctrine would have been pronounced a strange one. That the days of Adam, and Seth and Enos, were not like those of Abraham, or Moses, or John Brown, would have been considered the product of a visionary brain. The idea had its source, we think, where plans were forged to make this present age one of doubt and unbelief. If we examine the theory as to its purpose, we will find its object was the destruction of the Old Testament Scriptures. It aimed its shaft at the foundation stone laid by Moses, whose Palestine Cradle-bed was a creation only for Jews, not for Gentiles, as wrongly translated.

The original Hebrew record makes Adam and Eve progenitors of the Hebrew race only, and not those of the whole world as the unit theory has it. The Aryan and Turanian races came out of their own respective cradle-beds. They

came many centuries before Adam and Eve delved in the Garden of Eden, but the truth respecting those earlier races was to be vitiated so that there could be but one parent head for both Jew and Gentiles. Hence, it came to pass when the translators of King James' Bible met in 1611, theimps of Satan met in conference also, but monogenists gained the day. Afterwards it was perceived that science did not make Adam and Eve the parent heads of all the races of the whole world. Then they said, Moses was wrong. Hence the conflict between Higher Criticism and the advocates of the authenticity of Old Testament Scriptures.

After the long barrows of England and the row graves of Germany revealed the remains of human beings, who must have lived on this earth forty times farther back than the time of Adam and Eve, then monogenists sought strange devices. Infidels said the Mosaic record was false. Ingersol wrote his work on "The Mistakes of Moses." Believers generally patched up a theory on a false science, none of them apprehending the Biblical mistake of the one parentage theory at all. Their eyes were blinded. The following shows one way Adam and Eve was made to fatherhood both Jew and Gentile.

In the July number of the Princeton Review for the year of 1870, explanations are given by Alexander McWhorter, how Adam and Eve of the Palestine era became the progenitors of the Gentile races also of the Old Stone Ages of Man, who lived some 240,000 years before that time. The article in support of that theory outwit common sense by making those Hebrew parents the heads of a sinless race of people, before Eve had beguiled her lord with an apple. The chasm was bridged by a sort of cosmic run and jump on

an up-to-date count from the Pleistocene Age down to the Palestine one by making the pre-Noachian days cosmic ones. Professor Poole of the British Museum held to a like theory. His work on "The Genesis of Earth and Man" accounts in that way for the races of "adam" and "the adam" as he frequently writes those names. After sin entered the world, the sinless race did not obtain, as in the case of Seth and his descendants, hence the new dispensation which followed.

The wave of Darwinism reached high tide, with its evolutionary theories, when I began my work. They all contradicted the Mosaic record. In fact, they could not be otherwise. Colonel Ingersoll said, "The Egyptians lived before Adam and Eve dived in the Garden of Eden." It was a stronghold maintained against the creative fiats of which Moses spoke, hence, the Colonel said Moses was mistaken.

During those days when Moses became known as a past master of big mistakes and young theologians had gone daft on Darwin this present age of doubt and unbelief became affirmed in agnosticism and infidelity. It caused me to wonder why it was the Church did not expose the false translation of the Genesis account of Man, as that of itself would have destroyed the evolutionary theory. The answer to that question from the Editor of the New York Christian Advocate made me a little skeptical. "Now, while church work is in the ascendancy," came the reply, "and all financial obligations are being religiously and cheerfully met, it would be unwise for the ministry to meddle with that subject at this time." It seemed to me that if the Church cared less for Churchianity and more for the truth of the Old Hebraic record the Old Testament Scriptures would not now be so completely under the ban of unbelief and infidelity.

But to come more directly to the subject under consideration.

Some years ago, while in Grand Forks, North Dakota, I attended a very interesting series of lectures delivered by Dr. Rogers of Drew Theological Seminary, and on that occasion the speaker in answer to one of my questions, said: "Although existing races of men differ in many respects, as in color, hair, shape of the skull, proportions of the body, etc., yet, if the whole organization is taken into consideration, they are found to resemble each other in many respects. Darwin has brought ethnologists to believe that there are not many races, but all the families of the earth belong to one race."

And in convincing ethnologists Darwin convinced many unthinking people that Moses was a false prophet.

Darwin was a great scholar, but malign influences made a monist of him. Monism is the foundation stone of monogentism. The two are one of a kind. The only difference is that the monad for the monogentist, is a man.

After the morning stars sang together, the break of the day had not passed away when God said: "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree which is the fruit of the tree yielding seed, to you it is given for food."

This salutation was for everybody of every country on the face OF ALL THE EARTH. The Chinaman was to have his rice fields, the Equatorialite his orange groves, and everybody else, in his respective latitudes, was to have the herb and the fruit of the tree for meat, the Greenlander being supplied with more seal than pulse for his table.

Now, comes the monist denying the words of Moses, saying something about the evolution of man, and some

other things. Moses wrote about what God had created—not evolved. It was kind after kind. But scientists of the Darwinian school, finding the same species of plants on both sides of the Atlantic in both North America and in the continents of Europe, Africa and Asia, accounted for their presence in those parts of the earth in another way. The start was first made from a cell at the North Pole in the Miocene Age during that long Aeonian summer, when plant life was very abundant in those regions, after which winds and waves, drift periods and other physical influence did the work of distribution. As the scientist would say, this work was done when those monoecious varieties belonging to the schenocystic species of the cucurbitaceae class, were carried over the Southern continents, but which Moses would speak of as “kind after kind,” merely.

The same principle which started life from some one cell, finally evolved man. The first man according to Darwin came out of the equatorial regions of darkest Africa, where sunshine and vegetation in abundance needed no clothing nor food for the race. Here is the country Poole also discovered as the birth place for those Negroids which some other scientists have characterized as Hammitic.

CRADLE-BEDS.

Biblical chronology locates the Palestine Cradle-Bed in the Garden of Eden about 4004 B. C., and an abundance of proof satisfactory to the believer verifies that statement. Contrary-wise, the theorist, who opposes the authenticity of the Old Testament Scriptures, questions both the time and the location of that bed for the human race. The Darwinian School in toto are agreed that Moses was wrong, but no two of them are agreed among themselves as to which is right.

Ex-President Warren located the first cradle-bed at the North Pole, where the *Pithecanthropus*—that Ape man—flourished in the Miocene Age about 500,000 years ago. Bunsen, who was more moderate, antedates The Adam of the Palestine cradle-bed only about 20,000 years ago. Following the discoveries of Anquetil du Perron, who deciphered the Zend language, and finding that Zoroaster was the ancestor of those ancient Persians of the Neolithic Ages, Bunsen and Haugh located the first cradle-bed in Siberia, while Dr. Taylor, guided somewhat by Sir William Jones' discovery of the Sanskrit language, makes the progenitors of the Aryan family indigenous with the soil of northern Europe in Neolithic times. Haeckel, whose biogenetic process found the original monad of all things created from a bug to a man, located the first cradle-bed on an island in mid-ocean; but Muller, who says it would take a heathen nation a 100,000 years to evolve the verb, to be, found his ancestral beginnings in the beautiful land of the golden nowhere, not very long after time on this earth first began, we would suppose.

Thus, we could provide some cradle-beds ourselves. Old Kankake, the god for the Dakota tribes, whose reverence for the medicine bag of the bones of the mastodon in the Old Stone Age of Man, would suggest Fort Ancient, Ohio, as the locality for that bed, because the remains of that animal are found in that place. And there is old Neter, one of the oldest of the Egyptian gods belonging to the Old Stone Age of Man, and for aught we know his body now lies under the bed of the Nile river, where others of his day and age are also to be found, but his stone image can be seen in the British Museum. But we desist. There are cradle-beds to be found like unto the above and without number.

CHAPTER VIII

HIGHER CRITICISM

That false theory so often spoken of before, has caused a great falling away in the Church. It paved the way for Higher Criticism, and that was bad. Based on an acceptable Biblical mistranslation, and a very popular one besides, it gave the Muller-Bunsen philological fraternity, and a lot of other philosophers of that school, an open opportunity to discredit the writings of Moses. As a natural consequence, also, a withering influence emanating from infidels and agnostics of the Tom Paine-Colonel Ingersoll type followed. Taken altogether, it all resulted in relegating the Bible to regions where some people believe fables only come from.

Th Genesis account of man, as it now stands, clashing also as it does with science, has forced not a few believers of the Bible into some very compromising situations. They would have no quarrel with Holy Writ, but can't help themselves. It is a conflict that can only be fought to a successful finish, in support of the authenticity of the Old Testament Scriptures, by defending the Bible against unbelievers on the one hand and stoutly against that false science professed by believers on the other. To do that, discredits belief in that false theory of course. The ludicrous attempt by Sir Charles Lyell, the geologist, to re-people the earth after Noah's flood, by his three sons, illustrates the falsity of that theory very well.

Not less foolish have been a few eminent philologists when trying to prove that all the families of the world came from one race, and Darwin was one of them. The theory

would be true if man were only one of the varieties of cows and canary birds, and as that false science would almost have us believe, but Broca, the founder of comparative anatomy, has shown the contrary to be the fact. Dr. Taylor's work on the history of the Aryans shall be noticed in this connection.

Dr. Taylor speaks in derision of Canon Cook and others who hold to the correctness of the Genesis account of man. Having found people who lived in the Old Stone Age of Man, some two hundred and forty thousand years ago, he jumps to the conclusion that the Hebrew race, with its Mosaic cradle-bed of 6,000 years ago only, is all wrong. And having also found through the discoveries of Professors Petrie and Hilprecht and other antiquarians that people lived before Adam delved and Eve span, finds it necessary to fatherhood all the families of the earth from one and the same paternal ancestor.

There was that long-headed prognathous dolichocephalic skull-head of the Mammoth Age, which is, as Broca says, as persistent among the heathen nations of today as it was in the cave man. Then 160,000 years later came the broad-headed brachycephalic skull of the Celt, and finally the round head of the Jew of the Palestine era, none of them any more different then, than a Jew is from a Malay or a Negro now. According to Dr. Taylor, therefore, the ancestor of those Neolithic races of Northern Europe was the father progenitor also of all races from the Palaeolithic Age down to the present one, which clashes with the teachings of the Hand Book of Nature as well as with those of the old Hebrew Bible.

As no solution of that troublesome question, from a

scientific point of view, can be obtained, which will not clash with the Genesis account of man, as it now stands, not a few writers of reputed authority have been content not to speak on that subject at all. Professor James Freeman Clarke's *Ten Great Religions* is only one of many such works. He gives facts discovered by the antiquarian, leaving his silent conclusions at liberty to verify those of Ingersoll's and all infidels who disbelieve the Mosaic record. Professor Max Muller, gives encouragement to the skeptic by a foolish attempt to support a scientific fact by a supposition in support of that false theory. He says, for example, a Malay cannot be derived from a Negro, nor a Negro from a Malay, but that we may conceive how they both proceeded from the same channel. He further says, when speaking of the origin of languages, that the Hebrew cannot be derived from the Sanskrit, nor the Sanskrit from the Hebrew, basing his conclusion on the grammatical impossibility of such a thing, and then comes to the aid of his theory by an imaginative conception based on a supposition again. Professor Sayce, the assyriologist, proves the plural origin of the races by a similar statement. He says there is an impassable chasm between Mosaism and polytheism, a fact in itself, which would prove that there is not a common source for each of the many religions of the world.

Sir William Jones and Anquetil du Perron, two distinguished philologists, have given ample proof of the pre-Edemic existence of the Sanskrit and Zeud languages. From Sir William we learn, that the Sanskrit tongue was in general use by our ancient Aryan ancestors on the plains of Asia Minor at the time of Adam and Eve, and that it did not become a dead language until about five hundred years before

Christ. Du Perron's history of the Zeud language associates that tongue with Zoroastrianism long before the COLD ICE WAVE drove those ancient Iranians southward in order to find shelter from the cold winds of northern regions in the time of the Pliocene Age. Their rig-vedas were in process of formation while on the way to the New Iran (Persia) and it is altogether probable that from some of those tribes Cain got his wife. It is a probable supposition at least, that those people aided Cain in the building of the city he named after his firstborn son, Enoch. They afterwards built the beautiful Persepolis, the residence palace occupied by King Ahasueras and Queen Esther, which for artistic grandeur shows that the Zoroastrians became a distinguished race in the earlier periods of the world's history. From those people came the Three Wise Men from the East, who, guided by the Star of Bethlehem, wended their way to Jerusalem to worship Jesus, born in a manger, the Savior of the world. It is certainly true that Zoroastrianism took the hand of Mosaism along the line of dualistic forces of good and evil; for angels were before that time, but devils there were not:

The German Superman and the Higher Critics came from the same fountain source. Both types originated from the cesspool of unbelief. We are speaking of those antisupernaturalists, who have no faith in the Bible as the Word of God, and who believe there is no need of a personal revelation from Christ's God to a dying world. That poisonous propaganda took its origin from the lie told to Eve in the Garden of Eden. That lie not only budded and bloomed, when coming down through the ages in support of autocracy, but, abiding its time, it reappeared in support of spiritual wickedness in high places, during these last times to overrule

CHURCH affairs. The best of men and the highest scholarship in German universities came under the deceptive influence of that poisonous propaganda.

Among those deluded ones was Eichhorn, the reputed father of Higher Criticism. He was a professor of Oriental Philosophy in the University at Göttingen, and his influence against the Bible, as a supernatural revelation, was very great. His work on the Introduction of the Old Testament, published in 1870, the very year passive obedience began its resistance to autocratic authority, is a significant fact. Its significance is in connection with the change of the Ages at that time.

Following Eichhorn came a host of other German philosophers, who likewise doubted the Birth of Christ, born of the Virgin Mary, conceived by the Holy Ghost.

CHAPTER IX

THE RELIGIOUS BIRTH OF THE LATE WAR.

“Holy men of old spake as the Holy Ghost gave them utterance,” Peter said; but those German critics were moved by a different spirit. It was an animus that forced conclusions for the destruction of the authenticity of the Old Testament Scriptures, and not one in support of them. From the time of Eichhorn, therefore, the truth as voiced by Holy Writ, has been questioned. As a declared purpose, the Mosaic record became the object of attack. Christ said, “If ye had believed Moses, ye would have believed Me, for Moses wrote of Me.” But Moses was not to be believed. Neither is Christ to be believed as a result of unbelief in Moses.

Following Eichhorn came Spinoza, Descartes Hobbes and other famous writers of that school. De Witte, Professor of Philosophy and Theology at Hidelberg, published a work instilling the same general principles as Eichhorn. His views as to the inspiration of the Bible were decidedly infidel. Julius Wellhausen, who at one time was a theological professor in Germany, published a work in 1878, which also opposed the supernatural in Revelation, and this list could be continued on down to Dr. Briggs, Professor of Theology at one time in the Union Theological Seminary at New York, who also held to some of those German theories.

Taking into consideration the condition of the powers of darkness at the time of the change of the old regime to the new in 1870, we find no recourse was left for the overthrow of the law and order of righteousness except what could be brought about by a loss of faith in the God of our Bible. But

it seems almost impossible, however, to convince some people that Satan has had much to do with great schemes of a national character, spiritually as well as politically, so succesfully has he shifted responsibilities upon human shoulders; nevertheless, the underlying causes which have led to this present turmoil about the authenticity of the Old Testament Scriptures, can be traced back to their Satanic stronghold in the year 1611, when they were originated to sidetrack the church, during this present contest now going on between belief and unbelief. Only spiritual wickedness in high places could have apprehended the magnitude of that conflict necessary to break down the Mosaic foundation upon which Christianity has been built. It was a stronghold which the words of Christ, himself, had strengthened by saying, "All things written in the law of Moses and in the prophets and in the Psalms concerning Me must be fulfilled." John 5-46. And Peter said, "Christ was a prophet like unto Moses," Acts 3-22. To vitiate the teachings of Moses, therefore, was to destroy faith in Christ. It was the same old fight of old as St. Paul had when defending himself before King Agrippa concerning the things Moses had taught about Jesus of Nazareth. The destruction of faith in Christ therefore, depended primarily on the destruction, first, of what Moses wrote.

THE PRESENT AGE ONE OF DOUBT AND UNBELIEF.

Ever since Michael and his angels fought, and Moses and his angels fought over the body—the law—of Moses, the words of Moses have been challenged. As Moses wrote the words of God, word for word, as God told him face to face to write, he wrote not of himself but whatsoever things he

heard, that he wrote. So did the Lord's Christ. He knew the deep things of God and revealed them unto us, I Cor. II 10:11. He spake not his own words but the words which the Father gave Him to speak. "The Father which sent Me. He hath given Me a commandment what I should say and what I should speak even as the Father said unto Me, so I speak," John 12:49.

As Christ was a prophet like unto Moses, (Acts 3:22) the words spoken by them make the Bible an inspired book. The Bible does not merely contain the Words of God; it is the Word of God. It is a revelation of God from Genesis to Revelation. "And God said," is a term frequently used by Moses. No man uninspired could have written that first chapter of Genesis, even. As a history of Creative fiats aeons of ages before Moses was born, it is not only a cyclopedia in itself, but a history of the deep things of God, hidden from the conceptions of things human.

Now the divinity of Christ and His Resurrection from the dead were no more questioned during that uproarious time when St. Paul was defending himself before King Agrippa for things Moses said about Christ (Acts 26:22-23) than they were in 1892 when that great assault in Germany was made against the Virgin Birth of Christ. What Moses wrote, (which Christ said must be fulfilled) of necessity was condemned by those German critics as false. Miriam was stricken with leprosy, because of her criticism of Moses. Ex. 33:11, but those German critics of the only prophet, to whom Jehovah spake face to face, have labored to bring upon all the people of this present Age, a spiritual blindness which assisted in the destruction of millions of people during this last war. Herein is found the first cause that led to the origin of the war.

The viciousness of that blow against the Holy Ghost as the third person of the Godhead, was the principal cause of that falling away from the true church, so noticeable during these past fifty years. It caused a general defection not only in Germany but throughout the whole Aryan world. In America, the voice of apostacy has often been heard. In foreign lands, notes of discontent, tinged with socialism and anarchy, so poisoned the body politics, bolshevism came as a result. It aided in the accouchment of the German Superman, and as an evil spirit, it has not been unfriendly to profiteering by many thousands of people, whose religion is the gold dollar, government or no government.

The present degeneracy in matters religious is traceable to unbelief in the Mosaic basis of a Christian civilization. A little penance may have been made, but no deep repentance has come forth to assuage the grief of the Holy Spirit, which in some cases has been driven from the churches. Money making has been more commercialized than sanctified. To wrestle at the altar rail, as Jacob wrestled with the angels, is no longer practiced as in the days of Francis Ashbury; and the fathers of Methodism. Instead of the shout of victory over sin, there comes instead the Hip! Hurrah! of Sunday games and out door sports of life. We boast of our advanced progress in life, but religiously we even fall short of some of the heathen nations of the prehistoric word. Zoroastrianism gave Mosaism its basis for a dualistic belief, while Confucionism gave half the world a safer citizenship than now rocks this present age of doubt and unbelief. Confucius declared that when fifteen years of age he longed for wisdom. "At thirty my mind was fixed in pursuit of it. At forty, I saw clearly certain principles. At fifty, I understood the rule of

heaven. At sixty, everything I heard, I easily understood. At seventy, the desires of my heart no longer transgressed the law." Can Mosaism, say much more than that?

In contrast to that experience I heard a preacher a couple of years ago, call St. Peter a bonehead. Then from a text of his own composition, about a flower which bore only five petals before Luther Burbank had given it a growth of forty-five, he attempted the solution of final religious authority for the life of the every-day Christian. Some of the books of Moses of course come in for criticism, but withal he came about as near finding the key wanted as Dr. DuBois did when seeking the connecting link between man and his supposed elder brother, the *Pithecanthropus* of the monkey tribe. Resulting from that religious defection primarily, has come this present age of evil and good, righteousness and unrighteousness, sordid notions and supernal desires with true faith and apostacy in mortal combat; and such as no other age has ever witnessed. Only through prophecy, can this fearful condition be understood. From that viewpoint, we catch a glimpse of those causes, religiously false, which led to this war, and to its horrible holocaust of burning and pillaging, massacreing of women and children and of other agencies which worked death and destruction to both body and soul; and all of which, were they not born of an evil spirit?

CHAPTER X

LEAGUE OF NATIONS IN PROCESS OF FORMATION.

We know not when Christ will come again, Acts III 19:23; but prophecies are fulfilling very fast for the coming of universal peace. Events of an international significance come and go in accordance with the Divine Plan of the Ages, whether we believe in prophecy or not. The sure word of prophecy tells us war will soon be no more. Of that we are certain.

Evil agencies often obtain and sin for a time prevails, but God always bares his arm finally. That has been the way after the disobedience of Jews and Gentiles both. The Jews not content with the prosperous reign of order and righteousness under the rule of the cycles for a period of 969 years, held their last Jubilee in 625 B. C., and then God visited them with a servitude in cruel bondage for 2,500 years, and followed that with a sore travail of a march Zionward of fifty years more, the sojourn not quite complete yet. With Canaan now in sight, they ought to be thankful.

In the meantime, the Gentiles pursued their disobedient way also down through the Ages for 2,520 years, then went William the Last, much to the joy of the whole world. With the seventieth Jubilee now in sight, the whole world ought to rejoice.

THE PRESENT AGE OF MODERN DEMOCRACY.

1875-1925.

After the destruction of Gentile dominion in 1915, the Lord revealed his hand to save the world from apostacy. War came. It had been a contest between light and darkness

ever since the Jews began their march homeward about fifty years ago, and now like every other movement for the return of disobedient people into the ways of truth and right living, the survival of the weakest, not the fittest, had to be accomplished. And the Omnipotent God only was able for that work. Under His guiding hand many evil influences were destroyed. But the work had to come through a clearing house of blood. War was the way God's judgment often times came. This time War had a duration of fifty-one months at a cost of two hundred billions of dollars, with a loss of seven millions of lives, and with forty millions more maimed for the remainder of their days. One million nine hundred thousand sons of France lie under the sod, as only one of many testimonies of the way Gentile dominion was destroyed, the Divine Right of Kings brought to its end, and the world made safe for democracy. That was the first result of the greatest missionary movement ever known.

THE TWO PROPHETS.

Now came the voice of prophecy proclaiming peace to a sorrowing world. It was a joyful cry from Isaiah and Micah in one voice saying: "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths for the law shall go forth of Zion and the word of the Lord from Jerusalem."

"And he shall judge many people and rebuke strong nations afar off. And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation. Neither shall they learn war any more." Isa. II 3:4; Micah IV 2:3.

Apropos to that proclamation came the act of the United States Senate in 1816, which authorized the President to convene the nations of the world for the purpose of preventing war in the future. It was the sense of that enactment that war could be stopped by establishing a code of international law, by reducing armaments and organizing a tribunal, which would give all the world a court of justice. A World Congress only could do that.

THE MORAL COMPELLING FORCE.

Unfortunately, the Paris Peace Conference adopted the opposite course. The work of an alliance of five powers, at most, has already been discredited. But that of a Congress of Nations would not have been questioned. A few men around a peace table, hobble-skirted to several secret treaties, had not the liberty needed for doing the work wanted by the whole world. As it was, they barely escaped from sinister motives impugned to them. After having violated every right China had and vindicated every wrong Japan wanted done, they barely escaped the severest criticism.

During the past one hundred and twenty-five years, one hundred treaties have been made and broken like the one Belgium had, which was broken by Germany. Only the impelling force of moral power, with the physical force of the United States back of it prevented the Holy Alliance from trespassing upon the rights of American republics, when the Monroe Doctrine without the need of any treaty or legislation, came into existence in 1823. It prevented Napoleon III from seating a monarch on a Mexican throne, and enabled President Cleveland, by word of mouth, to keep England from meddling in our American affairs, during the

time of his presidency. So should a concensus of opinion from the representatives of the thirty-two allied countries, at the Paris Peace Conference, have guaranteed to all disputants on that question, the efficacy of the Monroe Doctrine as a world affair, the same as regionally so for the United States.

As explained by President Wilson to the Foreign Relations Committee, the impelling power of Article X was its moral, not its legal obligations. Therein lies our hope. For that reason, the call from the two prophets will obtain, and because the whole world wants peace, the world will have it. So let the Senate ratify, that a future Congress may take up the work of reconstruction and go on with it, at once.

The following sketch of the Paris Peace Convention is taken from the Charleston Gazette:

HISTORY OF VERSAILLES TREATY.

“The Peace Treaty of Versailles is the fruit of about five months of conferences in which delegations from thirty-two Allied countries and Germany participated. The five leading nations—the United States, Great Britain, France, Italy and Japan—were represented in the peace conference at Paris by five delegates each, while the delegations of other nations and British dominions were composed of from one to three men.

“The representatives of the United States were President Wilson, Secretary of State Robert Lansing, Henry White, formerly American ambassador at Rome and Paris, Colonel Edward M. House and General Tasker H. Bliss.

“George Clemenceau, premier of France, was chairman of the Peace Conference.

“At first a Supreme Council or a Council of Ten was organized so as to include two representatives from Great

Britain, France, the United States, Italy and Japan. Subsequently this council was divided in two parts—a Council of Four, composed of President Wilson and Premiers Lloyd George, Clemenceau and Orlando, and a Council of Foreign Ministers.

COUNCIL CONVENED JANUARY 18.

“The Conference of the Allied Delegations convened officially on January 18 to draw up the terms to be submitted when completed to the German delegation. President Wilson had arrived in France on December 13, and had visited England, Italy and parts of France.

“One of the first acts of the conference was to send a proposal to all Russian factions to meet on the Prince’s Islands to endeavor to compose the Russian internal situation but this plan was rejected by the Russians. Various factions which were disputing over territory in different sections of Europe were directed by the Peace Conference to discontinue their conflicts.

“The first step toward the actual drafting of the treaty occurred on January 24, when the conference agreed to the plan for organization of a League of Nations, and a committee was appointed to draw up a covenant. By January 30, the conference had adopted the plan of governing colonies and backward nations through mandatories issued to various nations, subject to the direction and approval of the League of Nations.

The covenant of the League of Nations was completed on February 14. On the following day President Wilson left France for the United States. He returned to France, arriving there March 13. In his absence the Council of Ten had

continued its work despite an attempt to assassinate Premier Clemenceau.

TREATY WITH AUSTRIA.

A report of the International Labor Legislation Committee was adopted April 11. Reparation demands to be made on Germany were approved April 14, and the Germans were invited on April 16 to send their delegation to Versailles to receive the treaty.

The Peace Conference next considered the treaty with Austria. The Italian delegation insisted upon obtaining control of the formerly Austrian city of Fiume, but on April 23, President Wilson gave out a statement that Fiume could not be given to Italy. On the next day Premier Orlando returned to Rome, and for more than a week thereafter the Italian delegates were absent, but returned on May 7, in time to participate in the conference with the German delegates.

A revised covenant of the League of Nations intended to conform in respect to the Monroe Doctrine to objection raised in America, was adopted by the Peace Conference on April 28. Geneva was selected as the seat of the league.

Shantung was disposed of on April 30, when the Council of Three voted to turn it over to the Japanese on assurances that it would be given later to the Chinese.

The Germans, headed by Count Brockdorff-Rantzau, arrived in Versailles and presented their credentials to the Allied delegates on May 1.

TREATY PRESENTED MAY 7.

The Peace Treaty was presented to the Germans at Versailles on May 7, the anniversary of the sinking of the

Lusitania, and an official summary of the treaty was made public that day. It was also announced that the United States and Great Britain had pledged aid to France against possible future German aggression. The manner in which the Germans received the treaty was described as insolent. Numerous German leaders declared they would not sign it, and a week of mourning was decreed by the German government, but the decree was virtually unheeded.

Therafter the German delegates submitted various notes to the Council of Four asking for concessions or criticising the terms proposed in the treaty as submitted to them. On May 16, it was announced that the German treaty would become effective when ratified by Germany and three of the Allied or Associated Powers.

The German reply to the first form of the Peace Treaty was presented to the Allied delegates on May 28, and this was followed by several German counter-proposals.

Meanwhile the Austrian delegates had arrived at St. Germain and on June 2, the terms of the Peace Treaty with Austria as drawn by the Allies was submitted to them.

On the 23d of June Germany agreed to sign the treaty, which she did on the 28th of June; and the agreement between the United States, Belgium, the British Empire and France, of the one part, and Germany of the other part, with regard to the military occupation of the territories of the Rhine, also signed at Versailles on the 28th of June.

It will be seen from the above organization that a great amount of work was done during the five months the Convention was working out those momentous problems now submitted to the United States Senate. We are safe also in saying not all their work should come to naught. We further

declare that faulty as it is, the Senate should ratify, notwithstanding, the sooner the treaty is ratified, the sooner war will come. Yet, the Senate, we say, should ratify.

There can be no way to adjust the Shantung question, or the Adriatic and other disputes unless an adjustment by a world power yet to come, is made. Nothing less than a compelling moral influence will settle such disputes and keep the peace. A concensus of public opinion from every quarter of the globe if made to bear, in opposition to sinister aims, will effect results required, and nothing else will.

In the meantime, we should remember that kind providence has always had something to do in such matters, and if the Lord is left alone, he will, through his own agencies direct in the right way. To that end, Germany has already been chastened and rebuked, and through influences exerted by her own good citizenship—men and noble women both—will do her part, if not pressed too hard by revengeful measures by us. Other readjustments are slowly working out the great problem, through prohibition, a general revival of religion, universal suffrage—women as well as men—and with mandatories now ready to assist feeble nations who have fallen helplessly to earth. A restoration of all things needed, will certainly take place very soon. The wicked Turks and brutal Bulgars should have special care, while the helpless Balkan group and the Caucasian world including Armenia and a half-hundred different races, heretofore subject to outrages and massacres and too much overlordship, should be brought under the compelling influences of moral forces for good and saved for higher and nobler purposes in life. Republics can do it, if they will.

A CHANGE OF GOVERNMENT.

We are no prophets, nor do we care to share the reputation of an alarmist, but if republics are not in danger, will our readers interpret the prophecy of Jeremiah, Chapter 30, and Verse 11. It has foretold the end of our government. Explain please.

As a ship of state, the life of the American republic has been limited, the same as each of Daniel's four dynasties all of which, from Belshazzar to William II, went down by divine appointment, and at the time set for their destruction. Now comes the last of that series, not as a dynasty, but as a republic created for the destruction of dynasties. With its work done, must it go too?

"All's well," came from the "peep loft" of the Titanic before she went down, and a like cry came from those four dynasties, just before each of them went to destruction, and just as suddenly. As to republics, let us consider whether or not their lives are to cease to exist or to change to another form at the "tic of the toc," as others did.

CHAPTER XI

THE PEACE CONFERENCE AT PARIS.

The Kaiser had a love for peace that was said to be notorious, and he still has it. Other members of his Bundesrath had like feelings somewhat notorious also. It became somewhat notorious finally by the way soldiers deserted their posts in the army. Before October 1, 1918, when the submarine warfare was abandoned, Ludendorff himself had declared the war could not be won on the battle field. Then hopes were pinned on what Wilson might do. Those Fourteen Points were made use of to some considerable extent. The Huns became diplomatic now and got in touch very soon with everything of value. They too wanted peace, and everything else they could get. With a feverish energy, while camouflaging with the Entente, they made way with immense spoils gathered from France, Belgium, Italy, Serbia and Russia getting ready for the next war as soon as possible. Louis Loucheur, the French Minister, informed his Senate that the value of the destroyed and stolen property in northern France was 75,000,000 francs, and that it would require ten years and 40,000 cars to bring the plunder back. "What a time to sign an armistice" said Marshal Foch!

Now came the Peace Conference when camouflaging began in earnest. All told, Field Marshal Goltz has now ready for action, when needed, an army of 800,000 old soldiers, and more coming.

The next scene was on board the George Washington. President Wilson with the American delegates and their

staff of clerks and other aids—1,300 all told—made up the ship's crew. Around the peace table at Paris there gathered representatives from Great Britain, France, Italy, Japan and the United States, all bound by secret treaties before made in the interest of their respective governments except President Wilson, and with self determination a-plenty, which became somewhat notorious also. Their troubles lasted five months with an extra bill of \$750,000 added by the Hotel Crillon where they got board and bed, and good attention besides.

Frank H. Simons, who watched the entire proceedings at Paris, in declaring that the league is purely a British invention, has said to all the world:

"It is essential to face the fact so far as President Wilson and his European expedition are concerned, the President came here with no definite or clear or coherent programme for a League of Nations. In a very marked degree the President came empty-handed. In point of fact, he had no scheme, and a situation approaching paralysis resulted during a certain period of time.

"Thus the President's position in course of time developed rather into an inactive attitude. So far from proposing, he remained silent. His real contribution, it would seem, was to veto at various points where suggestions conflicted over-night with his principles as proclaimed in America.

"After a certain length of time, however, it became clear that if real progress was to be made it would be necessary to cease discussion of abstract principles and get down to actual construction of machinery, and at this point the President was helpless, and his associates in the American

Commission were useless, and it fell to the British, logically and inevitably, to begin the task of constructing some framework, and this is what has been going on for the last three weeks."

Out of that process verbal, came a treaty of peace, woefully entangled with a covenant called The League of Nations. Selfish interests interlocked with secret treaties produced a pact a World's Congress would have disowned. Hannis Taylor, former United States Minister to Spain and author of "International Public Law," says of it:

ORIGIN OF THE LEAGUE.

"The widely scattered and incoherent mass known as the British Empire, made up largely of oppressed peoples ripe for revolt, has for a long time been threatened with disintegration. As the very life of the fabric depends upon the control of foreign trade, the startling inroads made by German competition in that field, prior to the present war, had become more than alarming. In order to meet such conditions, as early as 1911, Dr. Timothy Ricards, a distinguished Englishman, outlined this scheme of a 'League of Nations to Enforce Peace with Arms' as follows:

" 'We are living in the days of anarchy. Unite the ten leading nations; let all their armaments be united into one to enforce the decrees of a Superior Court of the World. And since it will then be the refusal of recalcitrant nations to accept arbitration that will make necessary the maintenance of any very large armaments by these united nations, let them protect themselves by levying discriminating tariff duties against the country that would perpetuate present conditions.'

"On that purely British foundation Viscount Grey, the famous English diplomatist, built the more elaborate plan published on May 11, 1918, in a pamphlet entitled 'The League of Nations', in which the pending scheme was fully set forth in a tentative form. After that cunning device to hold together the British Empire and to promote its trade, through the agency of other nations, whose tariff systems were to be manipulated in its interests, had received its finishing touches from Lord Robert Cecil, it took its place in the pending peace treaty with a pompous preamble called a 'Covenant'.

"TRAP" SAYS WATTERSON.

"The false and absurd declaration in that covenant that this purely British device was constructed in order to promote internal co-operation and secure international peace and security by the acceptance of obligations not to resort to war' should deceive no one. Colonel Watterson expressed the whole truth briefly when he said in substance the so-called League of Nations is simply a 'trap,' designed exclusively by British statesmen, and baited with the word 'Peace' in order to ensnare the American people. What makes that trap the more dangerous is the fact that some brilliant, but illusive rhetorician, has covered it all over with a veil into which he has "intertwined" all kinds of false and fantastic idealisms.

"So completely has the unsuspecting soul of President Wilson been deceived by that veil that he has gone so far as to say that the making of the trap may be traced to a heavenly source. His recent address in the Senate concluded with this remarkable declaration: 'It has come about by no

plan of our conceiving, but by the hand of God, who led us into this way.' ”

WE RATIFY ROBBERY.

And the most remarkable, the most indefensible feature of this entire transaction is that, as a result of a war said to have been waged to make the world safe for democracy, we enforce the spoliation of the only Republic in the Orient, we ratify the previous robbery of a friendly people by the nation we went to war to overthrow for just such acts, and we turn the result of the larceny over to the most autocratic Government that now exists on earth, the counterpart of Germany in the east.

In speaking of England's sea power Taylor says again:

BRITAIN'S GROWING SEA POWER.

Let us not deceive ourselves as to what is ahead of us. The British Empire holds in its hands the surrendered German colonies, and the long-coveted Dardanelles, besides the Suez Canal, and a kind of over-lordship over our own Panama Canal, which can be defended only by sea power. When to all that is added the combined sea power of her Allies—France, Italy and Japan—she is not only the Mistress of the Seas but the Empress of the World in a way in which no world power has ever been since the fall of the Roman Empire.

The newspapers report that the building of British dreadnaughts is now progressing more rapidly than ever before. With her hated commercial rival prostrated in the dust, with its great warships at the bottom of the sea, Great Britain has now no one in her way but ourselves. Our day

will surely come the moment that our growing merchant marine dares to conflict with her commercial interests on the high seas.

After the first gun fires, Southern cotton, Montana copper and Western food supplies will appeal in vain to neutrality laws which President Wilson has agreed to abolish absolutely. With starvation blockades in full force Britannia will rule the waves, if the League of Nations is adopted, entirely unmolested for the first time by neutrality laws. Cicero made no mistake when he said "that he who gains the command of the sea must obtain supreme power."

"In point of fact," says Frank H. Simons again, "the European powers never accepted the American proposals in the sense in which they were made. To the Germans those proposals held out a promise of a reduction of the penalties they had incurred. To the Allies, they meant little more than words of the precise sort, which had been uttered from the beginning of the struggle, namely: the defeat of Germany not absolutely at all to be applied against them. It was that interpretation which gave Wilson the welcome he received wherever he went, but now we all know those Fourteen Points never materialized into solid fact."

"The English people," says Mr. Simons, "were in no mood to consent to the abolition of the regulation of that control of the sea which had been the basis of their independence and greatness for centuries. They had specifically excluded this point when called upon by the President to accept his whole scheme. The French people were in no mood nor was their government to consent to the reduction in the reparations to be demanded of Germany. * * * * The Italians had entered the war when they had received

from Great Britain, France and Russia specific promises enabling them to acquire territory which they had long looked upon as rightfully their own. So when the revulsion came, those millions of Italians who cheered Mr. Wilson in January, cursed him in April, while Germany reveled in the belief that President Wilson's desire to achieve a peace would reduce the just claims of France and Belgium against her, and deny the Poles their liberty, and thereby reinstate, to some extent, the old regime of Pan-Germanism."

James E. Watson, United States Senator from Indiana, in speaking of the Shantung affairs and of the spoliation of China, the only republic in the Orient says:

"THE OLD SAVAGERY"

As the result of our President's acts, Japan stands to-day between the Chinese Empire and one of its greatest provinces. She would not consent to become a member of the League until the other Powers had promised her Germany's possessions in China, possessions to which, in accordance with the high-sounding tenets of the "new order," Japan had no conceivable right.

When we went to war our President proclaimed that diplomacy was to be lifted from the mire and placed upon a high plane of honesty and fair dealing; that national selfishness was to be supplanted by international altruism; that the right of self-determination was to be established as the permanent policy of the future, and that the world should never know another Silesia, another Alsace-Lorraine.

And yet, at the Peace Conference in the representatives of Japan there reappeared the "old order," the old intrigue, the old savagery that "might makes right." And they forced

our President to abandon his high ideals, to turn his back upon his lofty principles, and to accept their savage code.

Japan coerced him into that concession. Clemenceau and Lloyd-George felt bound by their terms of the old intrigue that divided the loot before the victory was won, and Wilson yielded that Japan might sign.

That country sold her signature for the liberties of 36,000,000 of human beings, and Wilson, Lloyd-George and Clemenceau approved the bargain and ratified the sale.

China presented to the peace conference a claim based only on justice, but with no power behind it. Japan presented a case based only on power, but with no justice behind it. Japan and power won. China and justice lost. And the cause of democracy and the rule of the people in Asia were set back one hundred years.

Russia was left out of all consideration in that Conference. She lost out completely. Having met the brunt of the German shock, while the rest of the world got ready for the conflict, and beaten to her knees, was now cast aside as of no further use. For want of help, food and clothing, she was swallowed up by the Bolsheviks. She had mobilized an army for the cause, out of which she lost 2,500,000 killed in action, and maimed for life in defending a front of 3,500 miles. Two millions of her soldiers were cast into prison, half of whom have died in prison, but no notice has been taken of her on that account. Her one million five hundred thousand now absolute invalids do not seem to be worthy of much mention in particular, by others when speaking so pathetically of the oppressed men and distressed women in this present political campaign. She took as prisoners 400,000 Germans, 300,000 Hungarians, 300,000 Turks, and 1,-

ooo,ooo Austrians, but when cornered by the Bolsheviks, was refused aid by the Entente and left to perish. Her repeated calls for help were ignored, while the price of rat-food for Petrograd's folks, remains about as it was at the first. Did the prophet mean us, when he said: "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." Jer. 48-10.

LEAGUE IN CLASH WITH POLITICS

Fifty more reasons from fifty other statesmen might be given for the failure of the League of Nations, to bring heaven to earth at this time, but none of them as far as the writer understands the situation have apprehended the original cause for this awful splash that has been made in the mud since the war stopped nearly one year ago. As a matter of fact, the League has worked to no one's advantage. Zangwell has called it, "The League of Damnation." Lenin, "A League to Loot," and a host of others have expressed themselves in learned ways, mostly in unison with the "West Virginia News," that said the Allies baked a big pancake for the United States to make palatable by supplying the Karo. Yum! Yum!

During all this time, the political brotherhood has kept up a lot of differences with some considerable success. Some of them have supported William C. Bullett's testimony before the Committee on Foreign Relations, when he made Lansing, Bliss & Co. as good as say, The League of Nations is so useless if the Senate knew what it means, it would not be ratified; and Bullett was the man Wilson appointed Chief of the Bureau of Current Intelligence. Then there is another bunch of Democrats and Republicans, as good as say if there is no ratification by tomorrow, we will have the

Armageddon the day after. But in time the league will evolve of itself.

There are some things, to which all disputants to this question may agree. First, that the cause of the great war originated along commercial lines. Germany wanted everything from Hamburg to Bagdad, and England therefrom to Sunrise. That contest between those two great nations, which had been going on as silently as sunbeams shine, in years past, made Von Bernhardi declare that in the next war Germany must crush France so she can not rise again. But England won, and the new war is nearly in sight, with Hindenburg, Von Bernhardi & Co., saying: **This time we will win.**

The original cause which gave rise to former wars, is now being kept in cold storage against the time needed soon to come. It gave rise to the formation of the Triple Alliance and the Entente, and it is that same old Nude Woman Count Tolstoy saw flirting with nations of the earth for the world's trade, which brought on the great world's war, and which will now keep those four giant nations before mentioned, in durance vile until 1925.

So it came to pass that the Paris Peace Conference gave England what she wanted; France protection against aggressions from Germany; Italy rights to territory she has claimed for a long time; Japan Shantung to be paid for in fair promises; Roumania, the privilege of slicing up Hungary in any way she pleases; the Jugo-Slavs all claims to Fiume, if she can get them, and badly whipped Germany an opportunity to gather herself together through alliances with Russia and some of the Balkan States so as to keep the prophets' seething pot steaming away, until the Restoration takes place in 1925.

CHAPTER XII

THE NEW BIRTH FROM A MOSAIC POINT OF VIEW.

Our present day laborer would be no better off if he received forty times the wages he does now, having forty times the cost of high living the hog drover got at forty cents a day and no dinner. In the days of the Judges, when Israel had only faith in God to live on, and no money at all to bother with, she fared better than the hog-drover, for the well-to-do then never allowed the poor to go without something to eat. Better still. In that age of the golden era, with seventh day rests, seventh year celebrations, with a twelve months' Jubilee every fifty years, a man was at least seven times better off than the working class is today. If that was what Isaiah, 1-26, meant by our return to those days, when we would have Judges as at the first and counselors as at the beginning, who could object to such a change for our republics, except the Strike Breakers' Union.

If we were under the rule of the cycles now, profiteers would work for others as much as for themselves, while millionaires would go bankrupt getting more riches for other people, and then, too, there would be equality in the land. Don't you think so? Then there would be no shipping over seas in triple-decked barges filled to guard rail, or boat loads of poorly, under-fed, stunted folk for the hire of the monopolist. After the restoration of Israel takes place, there will be none of that villainous, odorous class again to ship. Under the moral, educational and spiritual direction of good mandatory work, there will no longer remain human beasts of burden with expressionless faces, mongoloid noses, bullet-

headed and simian furtiveness, qualities so desirable for satisfying over-lordship now; for all will be changed. In those days, too, votes that can be bought now for a dollar apiece, will be a thing of the past. With educational equipment, no man will be without learning enough to discern between partizanship and patriotism, at least.

Before that, politics largely took rise from the propaganda proclaimed by General Jackson, that, "To the victors belong the spoils." Such politics, even as now practiced will also come into disuse. It will be a change indeed desired by all the world.

But the greatest change will be the restoration of all Israel. That implies not only the Jews, but the Ten Lost Tribes also. The separation of the ten tribes in the time of Hosea took place one hundred and thirty-four years before Nebuchadnezzar stormed Jerusalem, put out the eyes of Zedekiah and carried the children of Jacob off to Babylon. Those Tribes constituted the greater part of Israel, now assimilated with the Indo-European world, as Gentiles throughout the whole of Europe. They too, must be restored. Their restoration will come at the time of the close of the seventieth Jubilee in 1925 if we interpret correctly. When that time does come, there will be a Jubilee, indeed.

The capture of Jerusalem by the British brought about the passing of the City of David from Turkish to British rule. In making Palestine a British dependency it added the determining chapter to the annals of that historical capital of Ancient Judea by connecting the house of David of ancient renown to that of David, Duke of Cornwall, now Prince of Wales, heir to the British throne.

After the reign of King David, the greatest ruler Israel

ever had, and Solomon, his son, (1018-978 B. C.) on down the list to the year 606 B. C., when Zedekiah lost his throne tradition connects the line of the ten lost tribes with the Celtic kings of Old Erin, by a marriage of Tea-Tephi, a daughter of Zedekiah to Eremon, the first king of Ireland. That was the beginning of that long line of Erin's monarchs on down to Hy Niall of the Nine Hostages, famous in the annals of the history of Old Tara, and of his grand son, Fergus, the first Irish king of Scotland, also the grand father of St. Columba, who established Presbyterianism in the North of Ireland in the sixth century as Ulsterites have it to this day.

From Fergus to James I of Scotland and VI of England, the history of that line of kings with its coronation stone, the Lial-fail, or stone of destiny brought from Jerusalem after the reign of Zedekiah, continues to the present, heir to the British crown, connecting the two Davids in line with the prophecy of the House of Israel.

The coronation chair stands in the Confessor's chapel in the Westminster Abbey and contains beneath its seat the stone, on which all the kings of Ireland were crowned.

Thus will come to pass, the rule over Zion from David of the house of Israel, to David of the house of England, that the reign should be under David forever. With all the political rights of Israel restored as it was in the days of the Judges, the cry will go forth again as it did before by the two prophets. "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways. And we will walk in his paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem."

A compelling moral influence is bringing all of these results about. It is that kind of power President Wilson

speaks of, which is to function in Article X, it being a moral not a legal force, that will bring the required result. Because of that moral force, therefore, nothing is to be feared from any power on earth however great or dangerous may be their sinister motives. With a consensus of opinion from a worlds congress, that would legislate for universal peace, let the Senate ratify at once. After ratification, the work of the mandatories can then begin. Efforts for peace and righteousness will also then avail. Then, also it can be said: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all the nations shall flow unto it."

CHAPTER XIII

THE EVOLUTION OF A GLORIOUS NATION

We know not when the restitution of all things will take place, but the Restoration of Israel is near at hand. Both sacred and profane history have revealed that great truth absolutely, and the sure word of prophecy never makes mistakes.

At the time appointed everything comes to pass in the Divine Plan of the Ages, as prophesied. The law was given to Moses after the covenant was made with Abraham, but it was four hundred and thirty years afterwards. The League of Nations was not to materialize until after the change of the Ages in 1870. Then only the time came for the evolution of that glorious result to begin. That was nearly fifty years ago. In seven years more the Jews will all have been returned to Palestine, for the seventieth and last Jubilee celebration, to close out the Old Era and bring in the New One. For ought we know, Christ may come at that time. We are sure of this, however, that after the full return of the children of Jacob to their inheritance in the Holy Land, then the Lord will fulfill his promise, as he said: "I will take you from among the nations and gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness, and, from all your idols, I will cleanse you. A new heart will I also give you, and a new spirit will I put within you to cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave to your fathers and ye shall be my people, and I will be your God." (Ezek. 36:24-28.)

We could hardly imagine such a change of heart to follow a ratification of the League of Nations, nor could we be made believe war will follow after the above-named event takes place. No thirty-six millions of people then will be found arrayed against their neighbors as is now the case with the Italians against their Jugo-Slav brethren; for in that day there will be no sea ports and tariff laws to corner the markets of God's heritage.

The evolution of this glorious Kingdom was the work of one of the greatest movements in the Divine Plan of the Ages. It was missionary from a political, as well as from a moral and spiritual point of view. As one under the direction of an overruling Providence, it took its initiation at the time of the change of the Ages in 1870. Different streams of prophecies had crossed each other by that time preparatory to this work. The work to follow was to be the fulfillment of the promises of the New Covenant. It was not the Paris Peace Covenant, only in so far as that Conference apprehended spiritually. But it was the fulfillment of the Abrahamic Covenant spoken of in the thirty-seventh chapter of Ezekiel mentioned in particular in the last four verses.

That great missionary movement was begun by God himself. Jews and Gentiles both had violated the Mosaic laws. So came this movement along lines of reconstruction in one case, and that of destruction in the other against unbelief and apostacy for the salvation of the Church.

For twenty-five hundred years, the Jews were held in bondage preparatory to the time when this work should be commenced. The Gentiles during this same period of time were tested out, having also failed to keep the Mosaic law.

But the Jews had already paid "double" for past viola-

tions of the Mosaic requirements and were now permitted to return Zionward fulfilling in the meantime the Fifty Jubilee Celebrations unobserved during those twenty-five hundred years while under bondage.

During the years 1875-1925, other reconstruction methods were undertaken, for the regeneration of the life of the Church, which had allowed Mosaism to become undermined by many isms, and by Darwinism in particular. The foundation stone for this work had been laid first by John Wesley's Bible class called Sunday Schools afterwards. The revision of the Bible soon after the Civil War was followed by a world wide interpretation of Christian experience by Salvation Army lassies; by an intelligent Gospel Temperance work, and by other Christian associations, brotherhoods and federations, all devoted to the cause of humanity. Then came the great clearance house of blood, levelling all hills and filling all valleys, making ready for the Church now being revived by the Centenary movement to re-establish family altars and carry the work through to completion.

THE NEW KINGDOM

That republics were to be the forerunners of the New Kingdom is evident. It was in the days of these kings of dynasties, when God set up His kingdom. It was done by Republics *dashing nations to pieces* as a potters vessel. Dan. 2:44. Then after thrones had been cast down, as Daniel foresaw—Dan. 7:9—The House of Jacob and Judah were united under one reign for the New Kingdom; the ten lost tribes of Israel becoming joined with the two tribes of Judah and Benjamin, never again to become separated. Ezek. 37:16-21.

Herein we have Israel, as those Gentile strangers spoken of in the first verse of the fourteenth chapter of Isaiah, cleaving to the House of Jacob, Divine Love being able to search out its own in an ethical relationship beyond the ken of the human mind. It then came to pass that the Lord lifted up His hand to the Gentiles also, for them to come too. [Isa. 43:5-6; Isa. 49:22; Isa. 27:12-13.]

THE HOUSE OF ISRAEL.

The time had now come for old things to pass away, and everything to become new again. A destruction of all things not destined to remain are now to become destroyed. So the prophet tells us twice in the same words (Jer. 30:11; 46:28) that the old Democratic Commonwealth of Israel in these last times is to supercede all governments.

Monarchy had been destroyed to this end; but Prussian militarism and Bolshevism remain. It is a case of King Saul's disobedience over again. No peace can endure while that spirit of domination is not destroyed. There are those four giant nations of Europe yet to be pacified. Also those terrifying discomfitting commotions so threatening to the life of our Republic that must be made to give way before a righteous kingdom can be set up.

But a kind Providence has commissioned the great Catholic Church to assist in the adjustment of one of the greatest difficulties of the present age. The League of Nations gave birth to an International Conference, at which delegates from forty-five nations are now discussing relations of labor to capital. The Church also for the first time has convened to aid in the solution of that question out of which will come issues for the evolution of a safer Democracy. And

altho in those many different contending forces dangers to good government will still arise, yet glorious results are expected by the time the Restoration takes place in 1925.

In the coming Restoration, sight should not be lost of the things that are to be restored to the Gentiles as well as to the Jews. As children of Abraham the promise is to them, as his seed, also. [Gal. 3:7-8.] In part that restoration has already taken place. See Chapter XII. It has all been preparatory to the millennial era yet to come. As preparatory to that far greater era the Old Commonwealth of Democratic rule by the cycles, is now being set up with its Holy Sabbath days, its pentecostal feasts, and with its jubilee celebrations every fiftieth year, in accordance with the rule over Israel by Cycles, and in compliance also with the demands of prophecy. [Isa. 1:26.] It was the non-observance of those seventh days of rests, God's anger was raised against His people, who now are being restored. And the same sword, famine and pestilence have come upon the Gentile world because of that same disobedience—and because of the desecration of Sabbath days of rests. But now a new era is nigh. The Jews having paid double for their sins and iniquities, are returning with songs, singing all the way, holding fast as they march Zionward to all the Mosaic requirements of the old dispensation. And the Gentiles, churches animated by the spirit of the centenary movement, are gathering strength as a religious body, out of which will come prophecies for the new dispensation of very great moment. In the course of that movement during the coming five years God will put His spirit into the hearts of His people and all will know Him, from the least to the greatest. Then when the Church puts on her glorious vestments, those fourteen points, so

much talked about at this time, will function of themselves, and not until then.

After the rule of the New Kingdom begins, perfect peace will reign over all the nations of the earth. There will be no more crying nor weeping, for God shall be in the midst of His people. Then children will become princes and babes will rule over them. The lion will eat straw like the ox, the cow and the bear will feed together, the wolf will be found dwelling with the lamb, the leopard lying down with the kid, the child playing in the hole of the asp, and the sucking child with his hand on the cocatrice den. For the earth shall be full of the knowledge of the Lord, and nothing shall hurt or destroy in all His holy mountain. Isa. 11:1-11.

CHAPTER XIV

MOSES ON MOUNT NEBO.

Then Moses went up on Mount Nebo to see the land of Canaan, and the Lord said to him: "This is the land I swear unto Abraham, unto Isaac and unto Jacob, saying: I will give it to thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither." Deut. 34:4.

Then Moses died and was gathered to his fathers, and no man knoweth the place of his sepulcher to this day.

Moses had been a faithful servant, but having trespassed at the waters of Meribah-Kadesh, his earthly career was to end and another was to lead the children over Jordan into Canaan.

Moses was one hundred and twenty years old when the Lord said to him that he must die. His eye had not grown dim, nor his natural force abated. Nevertheless, could he have viewed the land of Canaan from Jericho to the seacoast and from Mount Ararat to the plains of Moab where he was buried, the view would not have equalled the one given him by the Lord. For Moses had a prophetic vision.

For forty years Moses had longed to see the land he had written so much about. He had written about things hidden in past history and things to come of which Christ said: "Those things concerning me must all be fulfilled." Luke 24:24.

"There was no other prophet," says Holy Writ, "in Israel, whom the Lord knew face to face," but Moses had transgressed in the Wilderness of Zin, and the Lord is no respecter of persons.

In that day Canaan was a land of corn and wine, and noted for its milk and honey. Centuries afterward it became a howling wilderness, a desert waste and a land that would not grow grass. As the Mosaic vision gives it, it became a land of brimstone, salt and burning. Deut. 29:23. And it so remained with the wrath of God resting on it, until Israel had been punished "double". Isa. 40:2.

After Moses was told he must die he called Israel together and gave them a charge. They were reminded of God's care over them from the time of their deliverance from Egyptian bondage, and during their forty years' sojourn through the wilderness, having had clothing on their backs and shoes on their feet that had not waxen old in all that time.

The remembrance of those things should have chastened the children into obedience, but it did not. So Moses told them plainly that after he was gone they would forget God and then God would forget them. That they would be led off into sin and then God would hide his face from them, and until they would say: "Are not these evils come upon us because our God is not among us?" Deut. 31:17.

They were also told that God would scatter them among all the Gentile nations of the earth, and until they would become an astonishment, a proverb and a by-word, and all of these things did come to pass during the dark ages of Europe.

And Moses said again: "The Lord shall scatter thee among all the people from one end of the earth unto the other." Deut. 28:15.

German philosophers and agnostics of the Ingersoll type have credited Moses as having been a past master of big mistakes, but the prophet told the future very well, we think.

The Lord was a little slow, maybe, but not slack, in fulfilling his promises. It was over fifteen hundred years before Jerusalem was razed to the ground, and the Jews of Palestine scattered throughout Gentile kingdoms, as the prophet said it would be. But Moses made no mistakes. In 70 A. D., Titus, the Roman general, after destroying Jerusalem, killed and carried off into captivity from Palestine, 1,300,000 Jews, and dispersed them everywhere.

After that the children served other gods, which neither they nor their fathers had known, even gods of wood and stone, v 64.

But Jehovah's anger was not always to remain. At the time appointed, Moses said, God would have compassion, and then their captivity would be turned, and Israel would be gathered again. Other prophets also gave the same assurances. Moses said God would gather together his people from all the nations whither they had been scattered. Deut. 30:1-5. After they had been gathered then the Lord would make them plenteous in every good work. He would multiply their seed and do them good. Since the War of 1870 these promises have been fulfilling very fast. That war opened the door for the Zionist movement, since which time good things have been coming to the Jews from every source and direction, until the gift of Palestine as a home land by the British government just made. So many have been the good prophecies fulfilled during the past fifty years, even Colonel Ingersoll should have been convinced of the authenticity of the Old Testament Scriptures.

Then what was it Moses went up Mount Nebo for to see? When the Lord took him up into the Mount to show

him Canaan from Dan to Gilead and from Judah to the uttermost sea, was it to behold the beautiful vales and hill-tops more than muddy lakes and millponds, or was he to have a prophetic vision of the land after the restoration of Israel, also?

Of all the prophets, Moses was the only one chosen for the preservation of his race. He was with his Jehovah God forty days on Mount Sinai, and after coming down from the Mount, remained on his face forty days and nights before God that God might not destroy Israel by his wrath. And would God commune with such a prophet on Mount Nebo without giving him a vision of the promises now materializing, as the burden of Israel had been on him for the restoration of his people?

Five hundred years before Moses was hidden in the bulrushes, Abram set out for a land he knew not, but to pitch his tent in Canaan, and to become the father of nations. Moses saw him build his altar on Mt. Moriah, where Solomon's temple afterwards stood, and there by an act of faith, give birth to righteousness by belief in God. Therefore, when Moses saw Mount Moriah, where the altar stood for Isaac, Abraham's son, it suggested the time when he, with Israel restored, would sit down in the kingdom of God with Abraham and Isaac and Jacob, and with angels having harps in their hands, sing anew the song of Moses, and with Israel there also to join in a psalm of joy.

Where Abraham built his altar, now stands the Mosque of Omar, a Mohammedan temple which has confounded the moon and put the sun to shame, lo! these many centuries, and with that prophetic vision before him, instead of beau-

tiful vales and mountain tops to think about, nothing less than a future time to come when the life of man was to be that of a tree, when there would be no more an infant of days, but the sinner a hundred years old shall be accursed, engaged his attention.

Looking back after the crossing of the Red Sea he saw Miriam playing on her timbrels, and singing the song of Moses: "For horse and rider had been overthrown, and Israel had triumphed gloriously." Likewise, when from the top of Pisgah's heights he had seen Prussian autocracy defeated, the divine right of kings by limitation ended, the Belshazzar-Hohenzollern kings of Gentile dominion swallowed up in the birth of a new freedom, the way of the Euphrates to the New Palestine dried up, and Jerusalem, the city of solemnities, sitting triumphantly as the queen of the world after the Lord had wrought his fury on the nations round about, and the children of Jacob returned to Palestine, where they and their children and their children's children will remain forever, that was what Moses saw from Pisgah's heights on the day Jehovah took him up the mountain to behold the land from Dan to Gilead and from Judah to the utmost sea.

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